

Proof of Celebrating Mawlid un Nabi ﷺ From Quran & Sahih hadiths. (Edition #2)

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Proofs of Celebrating Mawlid un Nabi ----- page 1 -132

Categories of Bidah [innovations, bidats] in Islam :Every innovation
Bidah is not bad -----page 132

Introduction :

To Rejoice and be happy on such a day , do special worship acts is a sunnah and was done by Prophet ﷺ and sahabas [ra] as well. On other hand taking out of Jalusoos , using TV to give lectures are things present in modern time and weren't done during that time. But Milad un Nabi (occasion of birth of Prophet Muhammad ﷺ) was Celebrated by doing Special worshipping Acts (e.g Fasting every week) By Prophet ﷺ And Sahabas [ra] , and it is proved from many Sahih Hadiths, **Prophet ﷺ Celebrated his Birthday and Thanked Allah for it EVERY WEEK** , by doing Special Ibadah for entire day [in this Case Fasting] . And sahabas [ra] , Tabieen also Followed Prophet ﷺ this way of thanking Allah for His birthday and presence by Fasting & showing Happiness and joy for entire day, We will prove this

by SaHIH hadiths . Alhamdulillah.. Only Ibless/Shaitan can not Feel Happy, Joy and peace on the day Prophet Muhammad was born.

Now we will give proofs from Quran ,Hadiths, Early Islam inshallah on this issue

And Indeed everyone rejoices except for Shaytan and his counterparts, because:

أن إبليس رن أربع رنات حين لعن وحين أهبط وحين ولد رسول الله صلى الله عليه وسلم وحين أنزلت الفاتحة

Iblis cried loudly four times, first when Allah declared him as cursed, second when he was thrown out, **Third When Prophet (salallaho alaihi wasalam) was born** and fourth when Surah Fatiha was revealed [Ibn Kathir in Al Bidayah wan Nihayah, Volume 2, Page No. 166]

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: http://ar.wikisource.org/wiki/البداية_والنهاية/الجزء_الثاني/فصل_فيما_وقع_من_الآيات_ليلة_مولده/عليه_الصلاة_والسلام

Things which will be proved inshallah are

► **Muslims rejoice on birth of Prophet (salallaho alaihi wasalam) because Allah has told us to rejoice on his bounties and mercies,**

► **Sayings of eminent scholars and fuqaha**

► **Date of Mawlid**

► **Sahabas [ra] on Mawlid themselves**

▶ Allah himself Celebrates Mawlid of Prophet [salehalawaalihi wasalam]

▶ Counter refutation of proofs cited against Mawlid

▶ Categories of Bidah and some present in muslim groups against mawlid.

now let us start

▶ Muslims rejoice on birth of Prophet (salallaho alaihi wasalam) because Allah has told us to rejoice on his bounties and mercies,

A) Understanding through Al-Quran wal Furqan and Its sciences

Proof No.1 Quran states:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say: "In the bounty of God. **And in His Mercy, in that "LET THEM REJOICE"** : that is better than the (wealth) they hoard (10:58)

Some might think with their wildest of imaginations that birth and sending of Prophet (salallaho alaihi wasalam) is not a mercy, some even falsely limit the Mercies of Allah by saying mercy mentioned here does not refer to Prophet Muhammad (salallaho alaihi wasalam) thus we should not rejoice, for best answers we have to understand through Tafsir from Quran itself

Quran states at another place:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent you but as a **"Mercy to the worlds"** (21:107)

Hence without any shadow of doubt arrival of Prophet ﷺ is mercy not only upon us but all worlds and creations of Allah and thus we should rejoice as told in 10:58

Imam Ibn Jawzi (rah) explains 10:58 in his Tafsir:

أن فضل الله: العلم، ورحمته: محمد صلى الله عليه وسلم، رواه الضحاك عن ابن عباس

Translation: Dhahak narrated from Ibn Abbas (ra) that Bounty means Knowledge (i.e of Quran and Tawhid) **whereas Mercy means Muhammad (Salallahu alaihi wasalam)** [Ibn Jawzi Z'ad al Maseer fi Ilm at Tafsir, 4:40]

Imam Abu Hayyan al Andalusī (Rahimuhullah) also says:

الفضل العلم والرحمة محمد صلى الله عليه وسلم

Translation: Bounty refers to Knowledge whereas **Mercy refers to Muhammad (salallahu alaihi wasalam)** [Tafsir Al-Bahr al Muheet, 5:171]

Imam Jalal uddin Suyuti (Rahimuhullah) says

،وأخرج أبو الشيخ عن ابن عباس رضي الله عنهما في الآية قال: فضل الله العلم، ورحمته محمد صلى الله عليه وسلم قال الله تعالى { وما أرسلناك إلا رحمة للعالمين } [الأنبياء: 107].

Abu Sheikh (rah) narrated from Ibn Abbas (RA) That Bounty of Allah means Knowledge, whereas **Mercy means Muhammad (Salallahu alaihi wasalam)** Allah Ta'ala said: We have sent thee not but as **Mercy to Worlds** (Al Anbiya: 107) [As-Suyuti in Dur al Manthur 4:330]

Allama Aloosi (rah) explains that even Fadhl (i.e. bounty) refers to **Prophet Muhammad (salallahu alaihi wassalam)**

وأخرج الخطيب وابن عساكر عنه تفسير الفضل بالنبي عليه الصلاة والسلام

Narrated by Al Khatib (rah) and Ibn Asakir (rah) that **Bountry refers to An-Nabi (Alaih Salatu Wassalam)**[Al-Alusi in Ruh al Ma'ani 11:141]

Proof No. 3 Quran states regarding Yahya (a.s):

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)! (19:15)

So the days when Anbiya are born are days of Salam in sight of Allah.

Proof No. 4 Quran states:

We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and **teach them to remember the "Days of Allah (بِآيَاتِ اللَّهِ).**" Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative. (14:5)

What are the Ayyam of Allah? Imam Baihaqi narrates in his Shuyab ul Iman that Prophet (ﷺ) said: The Days of Allah are his blessings and Signs [Tafsir Ruh ul Ma'ani under 14:5]

Istadlal from Sahih Ahadith

Proof No.1

Book 006, Number 2606 (Sahih Muslim)

Abu Qatada Ansari (Allah be pleased with him) reported that **Allah's Messenger (may peace be upon him) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born** and revelation was sent down to me.

This Hadith is also reported in by Imam Bahayqi in his "Sunnan ul Kubra" (vol. 4, pg. 300 Hadith no 8182, 8259), in the "Sunan" of Imam Nisai and the "Musnad" of Imam Ahmad bin Hanbal.

It is clear from this Hadith that the Holy Prophet ﷺ was very happy about the day of his birth and so fasted for entire day out of gratitude to thank Allah. **Fasting is a form of worship & Dhikr of Allah throughout the day , so one can celebrate this day by any form of ibada.** One can fast or hold gatherings of Dhikr of Allah or provide food to the poor, all being acts of worship throughout the day or year.

So Prophet ﷺ Celebrated his Birthday and Thanked Allah for it EVERY WEEK , by doing Special Ibadah for entire day [in this Case Fasting] . And sahabas [ra] , Tabieen also Followed Prophet ﷺ this way of thanking Allah for His birthday and presence by Fasting & showing Happiness and joy for entire day. Alhamdulillah.

Proof No.2

Volume 7, Book 62, Number 38: (Sahih Bukhari)

Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, **"What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."**

Abu Lahab freed Thuwaiba on joy at birth of Prophet (salallaho alaihi wasalam), even the worst of Kufaar and greatest of enemies is given relaxation in his Adhaab due to freeing Thawaiba by pointing with his finger, so Imagine the situation of a momin who rejoices on Mawlid, detailed explanation of this hadith shall be given in the last section of Verdicts from classical scholars.

Proof No.3

In Sahih Muslim, Volume 2, Page No. 147, Hadith No. 1130 (Dar ul Kutab al ILmiyyah)

Ibn Abbas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came to Madina and saw the Jews fasting on the tenth day of Muharram. They were asked about that. They replied: **"This is the day, on which Allah made Moses and the children of Israel emerge victorious over Pharaoh. So, we fast on it "OUT OF GLORIFICATION TO IT".** The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, he ordered Muslims to fast on it

If Jews glorify their days to venerate Musa (a.s) then we Muslims have more right to venerate and rejoice on day when Prophet (saw) was born, this is an accepted analogy as Ulama have derived this specific ruling from the hadith, which shall be mentioned in the last section with detail.

Proof No.4

[Sunnan an Nasai'I, Volume 1, Page No. 450, Hadith No. 450]

Hadrat Anas bin Malik (ra) narrates that Prophet ﷺ while mentioning his journey of Miraaaj said: Jibril (a.s) asked me to get off from Baraak at Bethlehem and told me to say the prayer there, after which he said: Do you know where you have prayed (O Messenger of Allah)? **You prayed at Bethlehem where Isa (a.s) was born.**

So the **Mawlid**, the places where Prophets(A.S) are born are amongst Sha'ir (sings to be venerated) of Allah.

So here Allah himself says to Rejoice and be happy on such a day , As its Sunnah of friends of Shatan [devil] to cry on such a day.

Proof No.5 : Day of Birthday of a Prophet is called Day of Eid in Islam

Adam was Born on Friday & Friday is called day of Eid in Sahih hadith :

Eid means a day of rejoicing ,festival, Festivity, happiness and doing Dhikr of Allah.

وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أَنْزِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا " . رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The best day on which the sun has **risen is Friday; on it Adam was created**, on it he was made to enter Paradise, on it he. was expelled from it.

References :

► Sahih Muslim Book 7, Hadith 26

»The Book of Prayer – Friday » Chapter: The virtue of Friday

► Sahih Muslim Book 7, Hadith 27

»The Book of Prayer – Friday » Chapter: The virtue of Friday

► Sahih Muslim, Book 52, Hadith 10 ,

Chapter: The Beginning Of Creation And The Creation Of Adam, (Peace Be Upon Him)

باب ابْتِدَاءِ الْخَلْقِ وَخُلِقَ آدَمُ عَلَيْهِ السَّلَامُ ﴿ كتاب صفة القيامة والجنة والنار

► Sunan Abi Dawud , Book 2, Hadith 658

Chapter: The Blessing Of Friday And The Eve Of Friday

► **Sunan Ibn e Majah** , Vol. 1, Book 5, Hadith 1085

كتاب إقامة الصلاة والسنة فيها -

► **Sunan Ibn e Majah** Vol. 1, Book 6, Hadith 1636

► Jami` at-Tirmidhi , Book 4, Hadith 4

باب مَا جَاءَ فِي السَّاعَةِ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ

► Jami` at-Tirmidhi , Book 4, Hadith 1

The Book on the Day of Friday » Chapter: About The Virtue Of The Day Of Jumu'ah

► Sunan an-Nasa'i » The Book of Jumu'ah (Friday Prayer) ,
Vol. 2, Book 14, Hadith 1374

► Sunan Ibn Majah Vol. 1, Book 5, Hadith 1084

» Establishing the Prayer and the Sunnah Regarding Them - كتاب إقامة الصلاة والسنة فيها -

Here Friday When ADAM (alehislam) was Born is Called Day of "EID (i.e rejoicing ,festival, Festivity, happiness)

قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أُذِنْتُ لَهُ.

Narrated Abu `Uбайд:

(in continuation of above). **Then I witnessed the `Id with `Uthman bin `Affan, and that was on a Friday.** He offered the prayer before the sermon, saying, **"O people! Today you have two Eids together,** so whoever of those who live at Al-`Awali (suburbs) would like to **wait for the Jumua prayer, he may wait,** and whoever would like to return (home) Is granted my permission to do so."

(Sahih al-Bukhari Vol. 7, Book 68, Hadith 479)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، وَعُمَرُ بْنُ حَفْصِ الْوَصَّابِيِّ، - الْمَعْنَى - قَالَ حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ الصَّبِيَّةِ، عَنِ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " قَدِ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ اجْزَاهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجْمِعُونَ " . قَالَ عُمَرُ عَنِ شُعْبَةَ .

Narrated AbuHurayrah:

The Prophet ﷺ said: Two Eids ('Id and Friday) have synchronised on this day. If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him. But we shall offer the Friday prayer.

This tradition has been narrated by 'Umar from Shu'bah.

Grade : Sahih

(Sunan Abi Dawud 1073 Book 2, Hadith 684)

حَدَّثَنَا عَمَّارُ بْنُ خَالِدِ الْوَاسِطِيِّ، حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنِ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ بْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيِّبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسَّيِّئَاتِ " .

It was narrated that Ibn `Abbas said:

"The Messenger of Allah ﷺ said: `This day is an `Eid (festival) which Allah has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick."

Grade : Hasan

(Ibn e majah Book 5, Hadith 1152)

Proof No.5

It is often asked what is the basis for Mawlid or if Sahaba ever celebrated Mawlid? Here is proof for it from Sahaba and approval for such gatherings from Allah and his Apostle (Peace be upon him).

أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ - بَعْضِي مِنْ أَصْحَابِهِ - فَقَالَ " مَا أَجْلَسَكُمْ " . قَالُوا جَلَسْنَا نَدْعُو اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنْ عَلَيْنَا بِكَ . قَالَ " اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ " . قَالُوا اللَّهُ مَا أَجْلَسَنَا إِلَّا ذَلِكَ . قَالَ " أَمَا إِنِّي لَمْ أَسْتَخْلِفْكُمْ تَهْمَةً لَكُمْ وَإِنَّمَا أَنَا جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ " .

It was narrated that Abu Sa'eed Al-Khudri said: "Mu'awiyah, (may Allah be pleased with him,) said: **'The Messenger of Allah [SAW] "WENT OUT TO A CIRCLE"** meaning, of his Companions - and said: 'What are you doing?' They said: **'We have come together to pray to Allah and praise Him for guiding us to His religion, "AND BLESSING US WITH YOU."** He said: 'I ask you, by Allah, is that the only reason?' They said: 'By Allah, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibril came to me and told me that Allah, the Mighty and Sublime, **"IS BOASTING OF YOU TO THE ANGELS"**

Refernece :

► **Sunnan Nasai** Book 49 Book of etiquettes and Judges. Hadith #5428. Dar us Salam Salafi version declared it "SAHIH"

Comments: Here Sahaba [ra] said they gathered to do Dhikr of Allah in a Circle of Dhikr to thank Allah swt for the **BLESSING them with Prophet ﷺ** . And people who celebrate Milad un Nabi ﷺ do the same thing, they also gather for Dhikr of Allah to thank for Blessing and Birth of **Prophet ﷺ** .

Proof No.6

Prophet (pbuh) Celebrated His Aqeeqah

Imam Suyuti says

"Regarding the meelad of Prophet pbuh, there is another daleel which has appeared to me which has been narrated by Al-Bayhaqi from Anas (ra) that after his Ailaan-e-Nabuwat, **the Prophet pbuh did his aqeeqah although his aqeeqah was already done** by Hazrat AbdulMusalib on the 7th day of his birthday.... **And aqeeqah is not done 2 times...** Hence, the **conclusion from this event will be that the Prophet pbuh, in the happiness of his meelad**

and in celebration of that which Allah SWT has bestowed upon him by making him **Rehmatullil-Alamin** and the gift Allah SWT given to his Ummah, did aqeeqah.... Hence, it is proven from this hadith that it is mustajjab to be happy on the day of Milad and to celebrate it by fasting, sacrificing and doing other acts of worship

(Reference: **Husn al Maqsid fil-amalul-mawlid** by Imam Suyuti....)

It should be noted that the act of Aqeeqa itself is a way of Thanking Allah [swt] for blessing of Brith .

Now Proof of Authenticity of the Sahih Hadith of Aqiqah related to Mawlid

Wahabis claim that Hadith of Aqeeqa is weak , Now we will prove Chain of hadith to be Sahih and Strong inshahAllah.

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم عق عن نفسه بعد النبوة

Imam al Bayhaqi narrates Anas (radhiyallahu 'anh) reports that "**The Prophet (sallallahu 'alaihi wa sallam slaughtered 'aqeeqah (sacrifice for newborns) for himself after he received the prophecy**"

(Sunan al Kubra 300/9)

(حديث مرفوع) أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ نَصْرٍ ، بِأَصْبَهَانَ ، أَنَّ الْحَسَنَ بْنَ أَحْمَدَ الْحَدَّادَ أَخْبَرَهُمْ ، وَهُوَ حَاضِرٌ ، أَنَا أَبُو نُعَيْمٍ ، أَنَا سُلَيْمَانُ بْنُ أَحْمَدَ الطَّبْرَانِيُّ ، ثنا أَحْمَدُ بْنُ مَسْعُودٍ ، هُوَ الْمَقْدِسِيُّ ، قَتْنَا الْهَيْثَمُ بْنُ جَمِيلٍ ، قَتْنَا عَبْدَ اللَّهِ بْنَ الْمُثَنَّى ، عَنْ ثَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ ، عَنِ أَنَسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ نَفْسِهِ بَعْدَمَا بُعِثَ نَبِيًّا

Anas reported that "**the Prophet performed 'aqiqah of himself after the prophethood.**

Grade: **Sahih**

Reference:

رقم الحديث: 1667 >الكتب « الأحاديث المختارة » آخر

Hadith #2

رقم الحديث: 1668
(حديث مرفوع) وَأَخْبَرَنَا أَبُو الْهَيْصَمِ شَذْرَةُ بْنُ مُحَمَّدٍ بْنِ أَبِي الْعَلَاءِ الْمَدِينِيُّ الْخَطَّاطُ ، بِمَدِينَةِ أَصْبَهَانَ ، أَنَّ أَبَا نُعَيْمٍ وَعَمْرُو عَبْدَ الْوَهَّابِ بْنِ مُحَمَّدِ بْنِ الْخَيْرِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ الْبَاغِيَانِ أَخْبَرَهُمْ ، قِرَاءَةً عَلَيْهِ ، أَنَا إِسْحَاقُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ مَنْدَةَ ، أَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يُونُسَ بْنِ يُوهِ قِرَاءَةً عَلَيْهِ ، قَتْنَا أَبُو عَمْرٍو أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ حَكِيمِ الْمَدِينِيِّ ، إِمْلَاءً ، ثنا أَبُو حَاتِمٍ ، هُوَ مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِي ، ثنا عَمْرُو بْنُ مُحَمَّدِ النَّافِذِ ، ثنا الْهَيْثَمُ بْنُ جَمِيلٍ ، نا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ أَنَسٍ الْأَنْصَارِيِّ ، حَدَّثَنِي ثَمَامَةُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ نَفْسِهِ بَعْدَمَا جَاءَتْهُ النَّبُوءَةُ .

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade: Daif,

Because أَبُو الْهَيْصَمِ شَذْرَةَ بْنِ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ الْمَدِينِيِّ الْخَيَّاطُ is unknown

Ref:

(الكتب « الأحاديث المختارة » آخِرُ)

Hadith #3

رقم الحديث: 17735

(حديث مرفوع) أخبرنا أبو الحسن محمد بن الحسين بن داود العلوي رحمه الله ، أنبا حاجب بن أحمد بن سفيان الطوسي ، ثنا محمد بن حماد الأبيوردي ، ثنا عبد الرزاق ، أنبا عبد الله بن محرر ، عن قتادة ، عن أنس رضي الله عنه ، " أن النبي صلى الله عليه وسلم عق عن نفسه بعد النبوة " ، قال عبد الرزاق : إنما تركوا عبد الله بن محرر لحال هذا الحديث ، قال الفقيه رحمه الله : وقد روي من وجه آخر ، عن قتادة ، ومن وجه آخر ، عن أنس ، وليس بشيء

Anas reported that "**the Prophet performed 'aqiqah of himself after the prophethood.**

Grade: **Sahih**

Ref:

(الكتب « السنن الكبرى للبيهقي

Hadith #4

رقم الحديث: 2765

(حديث مرفوع) حدثنا سهيل بن إبراهيم الجارودي أبو الخطاب ، نا عوف بن محمد المراري ، نا عبد الله بن المحرر ، عن قتادة ، عن أنس : أن النبي صلى الله عليه وسلم عق عن نفسه بعد ما بعث نبيا . وحديثنا عبد الله بن محرر لا نعلم رواهما أحد عن قتادة ، عن أنس غيره ، وهو ضعيف الحديث جدا ، وإنما يكتب من حديثه ما ليس عند غيره

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade: Daif

Because عَبْدُ اللَّهِ بْنُ الْمُحَرَّرِ is rejected in Hadith

Ref:

(الكتب « البحر الزخار بمسند البزار 10-13)

Hadith 5

رقم الحديث: 1376

(حديث مرفوع) نَا ابْنُ إِسْحَاقَ , نَا بَيْعِيدُ بْنُ سُلَيْمَانَ , نَا عَلِيُّ بْنُ هَاشِمٍ , عَنِ عَبْدِ اللَّهِ بْنِ مُحَرَّرٍ , عَنِ " قَتَادَةَ , عَنِ أَنَسٍ , أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَقَّ عَنْ نَفْسِهِ بَعْدَمَا بَعَثَهُ اللَّهُ نَبِيًّا .
Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade: Daif

Because عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ is rejected in Hadith

Ref:

(الكتب « مسند الروياني » مُسْنَدُ الرَّوْيَانِيِّ « مُسْنَدُ أَنَسِ بْنِ مَالِكٍ)
Hadith Chain# 6

رقم الحديث: 1157

(حديث مرفوع) حَدَّثَنَا سُهَيْلُ بْنُ إِبْرَاهِيمَ الْجَارُودِيُّ أَبُو الْخَطَّابِ , ثنا عَوْفُ بْنُ مُحَمَّدٍ الْمُرَادِيُّ , ثنا عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ , عَنِ قَتَادَةَ , عَنِ أَنَسٍ , أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ نَفْسِهِ بَعْدَ مَا بُعِثَ نَبِيًّا .
Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade: Daif

Because عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ is rejected in Hadith

Ref:

(الكتب « كشف الأستار » كِتَابُ الْأَصَاحِيِّ « أَبْوَابُ الصَّيْدِ)

Hadith Chain# 7

رقم الحديث: 7746

(حديث مرفوع) عَنِ عَبْدِ اللَّهِ بْنِ مُحَرَّرٍ , عَنِ قَتَادَةَ , عَنِ أَنَسٍ , قَالَ : عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَنِ نَفْسِهِ بَعْدَ مَا بُعِثَ بِالنُّبُوَّةِ .
Grade: Daif

Because عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ is rejected in Hadith

Ref:

(الكتب « مصنف عبد الرزاق » كِتَابُ الْعَقِيقَةِ « بَابُ الْعَقِيقَةِ)

Hadith Chain# 8

رقم الحديث: 64

(حديث مرفوع) حَدَّثَنَا عَمْرُو النَّاقِدُ ، حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ أَنَسٍ ، حَدَّثَنِي لِيهِ وَسَلَّمَ " عَقَّ عَنْ نَفْسِهِ بَعْدَمَا ُتَمَامَهُ مِنْ عَبْدِ اللَّهِ بْنِ أَنَسٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَّ عَنْ نَفْسِهِ بَعْدَمَا ُتَمَامَهُ " ، قَالَ : وَرَبَّمَا ، قَالَ : حَدَّثَنِيهِ رَجُلٌ مِنْ آلِ أَنَسٍ ، عَنْ أَنَسِ .

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

GradE: **Sahih**

Ref:

(الكتب « العيال)

Hadith Chain# 8

رقم الحديث: 888

(حديث مرفوع) مَا حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مَنْصُورِ الْبَالِسِيِّ ، قَالَ : حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ أَنَسٍ ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ ، عَنْ أَنَسِ " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ نَفْسِهِ بَعْدَمَا جَاءَتْهُ النَّبُوءَةُ " . وَمَا حَدَّثَنَا الْحُسَيْنُ بْنُ نَصْرٍ ، قَالَ : حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ أَنَسِ بْنِ مَالِكٍ ، قَالَ : حَدَّثَنِي رَجُلٌ ، مِنْ آلِ أَنَسِ بْنِ مَالِكٍ ، ثُمَّ ذَكَرَ مِثْلَهُ .

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade: **Sahih**

Ref:

(الكتب « مشكل الآثار للطحاوي)

Hadith Chain# 9

رقم الحديث: 3

(حديث مرفوع) حَدَّثَنَا الْقَاسِمُ بْنُ إِسْمَاعِيلَ الْمَحَامِلِيُّ ، قَالَ : حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ ، قَالَ : حَدَّثَنَا أَبُو قَتَادَةَ الْحَرَّانِيُّ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ الْجُرَشِيُّ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ نَفْسِهِ بَعْدَمَا أَنْزَلَتْ النَّبُوءَةُ " . وَهَذَا حَدِيثٌ غَرِيبٌ ، وَلَا أَعْرِفُ لِعَبْدِ اللَّهِ الْجُرَشِيِّ غَيْرَ هَذَا الْحَدِيثِ " عَنْ قَتَادَةَ ، وَقَالَ الْقَاسِمُ ، عَنْ الْفَضْلِ ، قَالَ : قَالَ أَبُو قَتَادَةَ : هَذَا أَفَادَتَاهُ شُعْبَةُ ، عَنْ هَذَا الشَّيْخِ ، وَقَالَ ، لَيْسَ يَرُوي هَذَا الْحَدِيثَ أَحَدٌ غَيْرُهُ :

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

GradE: Daif

Because أَبُو قَتَادَةَ الْحَرَّانِيُّ is weak

Ref:

(الكتب « الخامس من الأفراد لابن شاهين)

Hadith Chain# 10

رقم الحديث: 1013

(حديث مرفوع) حَدَّثَنَا أَحْمَدُ ، قَالَ : نا الْهَيْثَمُ ، قَالَ : نا عَبْدُ اللَّهِ ، عَنْ ثُمَامَةَ ، عَنْ أَنَسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَقَّ عَنْ نَفْسِهِ بَعْدَ مَا بُعِثَ نَبِيًّا "

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood.

Grade : **Sahih**

Ref:

(الكتب « المعجم الأوسط للطبراني » بَابُ الْأَيْفِ « مَنْ اسْمُهُ أَحْمَدُ)

Imam ibn Hajar al Asqalani (rahimahullah) derives from this above Hadeeth:

I have derived the permissibility of Mawlid from another source of the Sunnah, namely, the Hadeeth found in Bayhaqi, narrated by Anas, that "**The Prophet (sallallahu 'alaihi wa sallam) slaughtered 'aqeeqah (sacrifice for newborns) for himself after he received the prophecy,**" although it has been mentioned that his grandfather "Abd al-Muttalib did that on the seventh day after he was born, **and the 'aqeeqah cannot be repeated. Thus the reason for the Prophet's action is to give thanks to Allah for sending him as a mercy to the worlds, and to give honour to his Ummah,** in the same way that he used to pray on himself. It is recommended for us, therefore, that we also show thanks for his birth by meeting with our brothers, by feeding people, and other such good works and rejoicing." This hadith confirms the aforementioned hadith of the Prophet's emphasis of Monday as the day of his birthday and that of his prophethood.

[Reference : Husn al-Maqsad fi Amal al-Mawlid Page No. 64-65]

Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood." (عق النبي عن نفسه بعد النبوة)

Hafiz Ali ibn Abi Bakr al-Haythami (d. 807 H) said in Majma' al-Zawa'id (vol. 4 p. 94, Kitab al-Sayd wa l-Dhaba'i Bab Zaman al-'Aqiqah wa Qada'iha) under this hadith: "Narrated by al-Bazzar and al-Tabrani in al-Awsat. The narrators of al-Tabrani are the **narrators of the Sahih besides** al-Haytham ibn Jamil who is **trustworthy.**"

In essence, Mawlid is choosing a day to celebrate and express joy at the birth of the Prophet (sallallahu alayhi wasallam), and on mark of this celebration, distribute food and sing poetry.

Imam al-Suyuti writes in his Husn al-Maqsid fi Amal al-Mawlid - which is a fatwa in favour of the Mawlid contained in his al-Hawi li l-Fatawa (vol 1 p. 189):

"The legal status of the observance of the mawlid – as long as it just consists of a meeting together by the people, a recitation of apposite parts of the Qur'an, the recounting of transmitted accounts of the beginning of the Prophet - may God bless him and grant him peace – and the wonders that took place during his birth, all of which is then followed by a banquet that is served to them and from which they eat, whereupon they take their leave without doing anything else – is a good innovation, for which one is rewarded because of the esteem shown to the position of the Prophet – may God bless him and grant him peace -, that is implicit in it, and because of the expression of joy and happiness on his – may God bless him and grant him peace - noble birth." (translation from Nico Kaptein, Muhammad's Birthday Festival, p. 49)

In proving this basic principle, that is, celebrating and expressing joy at the birth of the Prophet (sallallahu alayhi wasallam) on a chosen day by reading poetry and distributing food, Imam al-Suyuti offers the following proof: **Anas reported that "the Prophet performed 'aqiqah of himself after the prophethood."** (عق النبي عن نفسه بعد النبوة)

This hadith is narrated through two chains, one weak (Which Wahabis/Najdis quote), and one is Sahih/sound:

The first is narrated by al-Bayhaqi, al-Bazzar, 'Abd al-Razzaq and Ibn al-Madini through 'Abd Allah ibn al-Muharrar from Qatadah from Anas. 'Abd Allah ibn al-Muharrar **is weak by consensus.**

The second is narrated by al-Tahawi in Sharh Mushkil al-Athar (vol. 3 p. 78) through his shaykh al-Hasan ibn 'Abd Allah ibn Mansur al-Balisi from al-Haytham ibn Jamil from 'Abd Allah ibn al-Muthanna from Thumamah ibn 'Abd Allah ibn Anas ibn Malik from Anas ibn Malik. Al-Tabrani narrated it in al-Mu'jam al-Awsat through his shaykh Ahmad ibn Mas'ud al-Khayyat al-Maqdisi via the same chain as al-Tahawi from al-Haytham ibn Jamil. Abu Dawud also narrated it with this chain from Ahmad ibn Hanbal in his transmission of Masa'il al-Imam Ahmad. Ibn Hazm also narrated it in al-Muhalla with the same chain. (see Shu'ayb al-Arna'ut's footnote to this hadith in Sharh Mushkil al-Athar)

The key part of this chain is, therefore, as follows: al-Haytham ibn Jamil – 'Abd Allah ibn al-Muthanna – Thumamah – Anas. Al-Haytham ibn Jamil is trustworthy (thiqah) as mentioned in Taqrib al-Tahdhib; Ibn Hibban, al-Daraqutni, Ibn Sa'd and Ahmad **all said he is trustworthy** (see al-Arna'ut's footnote to this hadith in Sharh Mushkil al-Athar). 'Abd Allah ibn al-Muthanna is differed upon. Ibn al-Muthanna **was declared thiqah** by al-'Ijli and al-Tirmidhi, although others like al-Nasa'i considered him weak. However, al-Bukhari used him as proof in his Sahih (which means he did not narrate any follow-up hadiths to support his narrations) when Ibn al-Muthanna narrated through his uncle Thumamah who narrated from Anas, showing his narrations through Thumamah are sahih as concluded by Bashshar Awwad Ma'ruf and Shu'ayb al-Arna'ut in their Tahrir al-Taqrīb (vol. 2 p. 261). **This chain is therefore sahih or hasan.** Shu'ayb al-Arna'ut, however, graded it weak in Sharh Mushkil al-Athar apparently because of 'Abd Allah ibn al-Muthanna but this would imply al-Bukhari's narrations through him in his Sahih are weak opposing the near-consensus that all of al-Bukhari's muttasil hadiths in his Sahih are sahih, so al-Arna'ut's final grading is incorrect.

Hence this hadith, that the Prophet (sallallahu alayhi wasalla) did his own 'aqiqah

after prophethood, is sahih or hasan. Hafiz Ali ibn Abi Bakr al-Haythami (d. 807 H) said in Majma' al-Zawa'id (vol. 4 p. 94, Kitab al-Sayd wa l-Dhaba'i Bab Zaman al-'Aqiqah wa Qada'iha) under this hadtih: "Narrated by al-Bazzar and al-Tabrani in al-Awsat. **The narrators of al-Tabrani are the narrators of the Sahih besides al-Haytham ibn Jamil who is trustworthy.**

Hence conclusion of Aqiqah hadith :

This hadith is narrated through two chains, one weak (Which Wahabis/Najdis quote), and one is Sahih/sound. Najdi/wAhabis only quote hadiths with Weak chain and attack it claiming it is not Authentic. Where as there is Another hadith having Sahih and Strong Chain of Same hadith too which Proves its authenticity. Alhamdulillah.

:: Sayings of the Great Scholars about Celebrating Mawlid? ::..

1. Imam Ibn Kathir (Rahimuhullah) - The scholar revered most highly by Salafis/Wahabis in Tafsir & History.

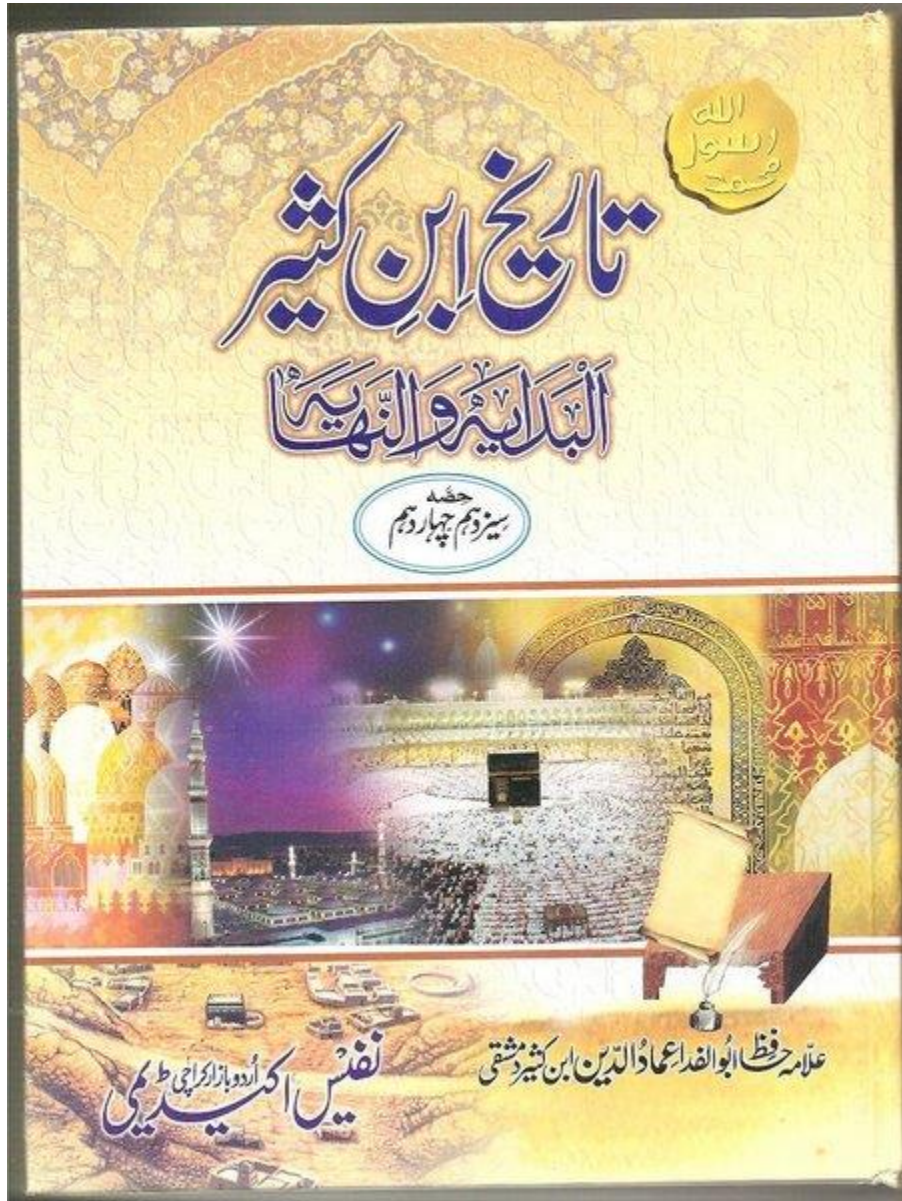
He says regarding Shah Malik al-Muzzafar (rah) the brother in law of Salah-ud-din Ayyubi (rah) the great warrior of Islam respected by all. Regarding this great personality the Salafis spread deception by forging words of Ibn Kathir (rah) i.e. he was actually a Fasiq, cruel and Bidati ruler (Naudhobillah) but in reality Imam Ibn Kathir (rah) said this:

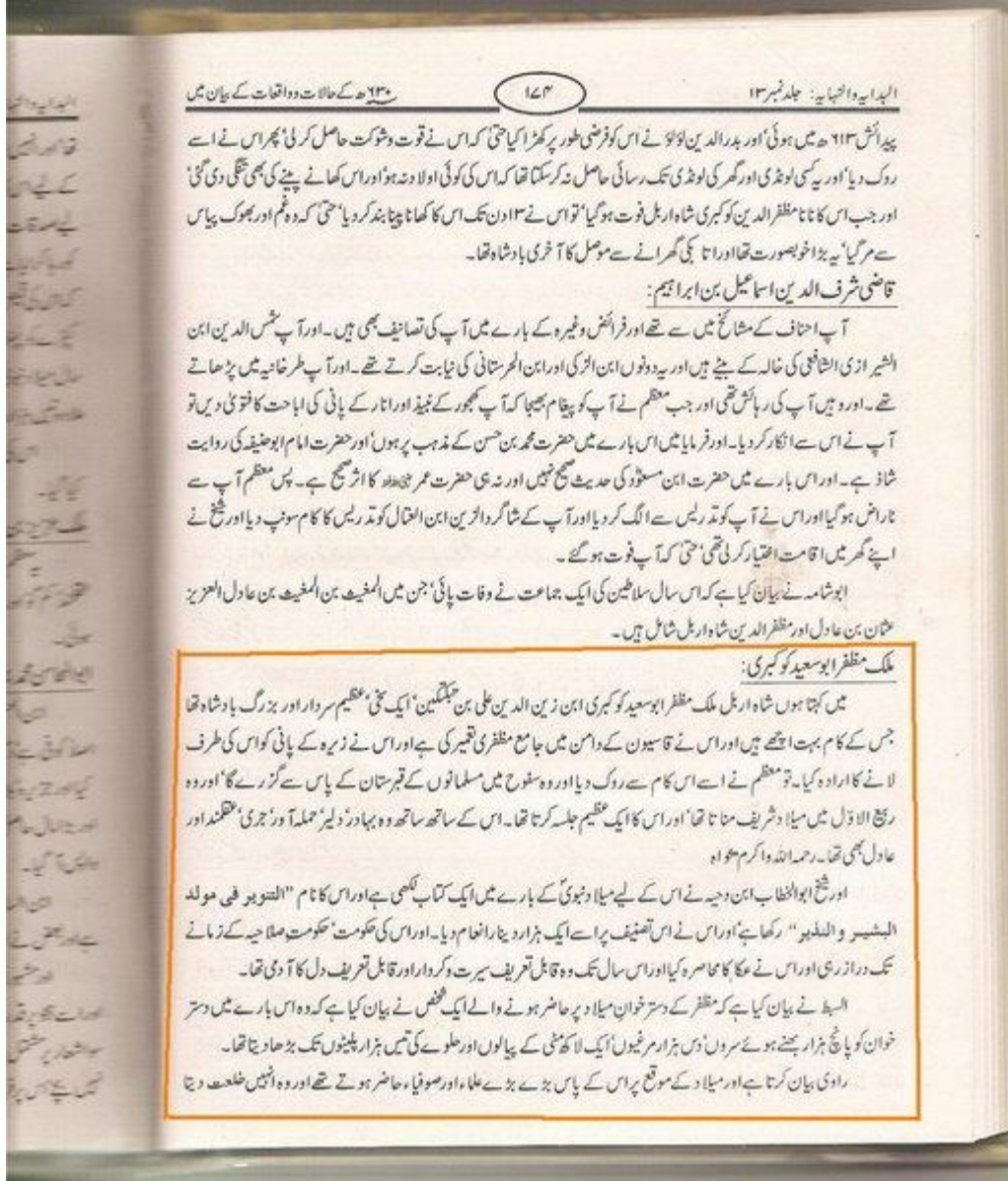
أحد الاجواد والسادات الكبراء والملوك الامجاد له آثار حسنة وقد عمر الجامع المظفري بسفح قاسيون وكان قدمهم بسياقه الماء إليه من ماء بذيرة فمنعه المعظم من ذلك واعتل بأنه قد يمر على مقابر المسلمين بالسفوح وكان يعمل المولد الشريف في ربيع الاول ويحتفل به احتفالا هائلا وكان مع ذلك شهما شجاعا فاتكا بطلا عاقلا عالما عادلا رحمه الله وأكرم مثواه وقد صنّف الشيخ أبو الخطاب ابن دحية له مجلدا في المولد النبوي سماه التنوير في مولد البشير النذير فأجازه على ذلك بألف دينار وقد طالّت مدته في الملك في زمان الدولة الصلاحية وقد كان محاصر عكا وإلى هذه السنة محمودالسيرة والسريرة قال السبط حكى بعض من حضر سماط المظفر في بعض الموالد كان يمد في ذلك السماط خمسة آلاف راس مشوى وعشرة آلاف دجاجة ومائة ألف زبدية وثلاثين ألف صحن حلوى

Translation: He was a generous, mighty master, and glorious ruler, whose works were very good. He built Jamiya al Muzaffari near Qasiyun... **During Rabi ul Awwal he used to celebrate Mawlid ash Shareef (يعمل المولد الشريف في ربيع الاول) with great celebration, Moreover, he was benevolent, brave, wise, a scholar, and just person – Rahimuhullah wa Ikraam –** Sheikh Abul Khattab (rah) wrote a book on Mawlid an Nabwi for him and named it At-Tanwir fi Mawlid al Bashir al Nazeer, for which he gave him 1000 dinars. His rule stayed till the Rule of Salahiya and he captured Aka and he remained a man worthy of respect.

Al-Sabt mentions that a person attending the gathering of Mawlid held by Muzzafar said: He used to fill the table with 5000 well cooked goats, 10,000 chickens, 100-thousand bowls (of milk) and 30,000 trays of sweets. [Tarikh Ibn Kathir, Al Bidayah Wan Nihaya Volume 13, Page No. 174]

Front Cover, of Urdu Translation of Al Bidayah Wan Nihayah, Published by Nafees Academy, Karachi





3. Imam Jalal ud din Suyuti (Rahimuhullah) the Mujaddad (reviver) of 9th century writes:

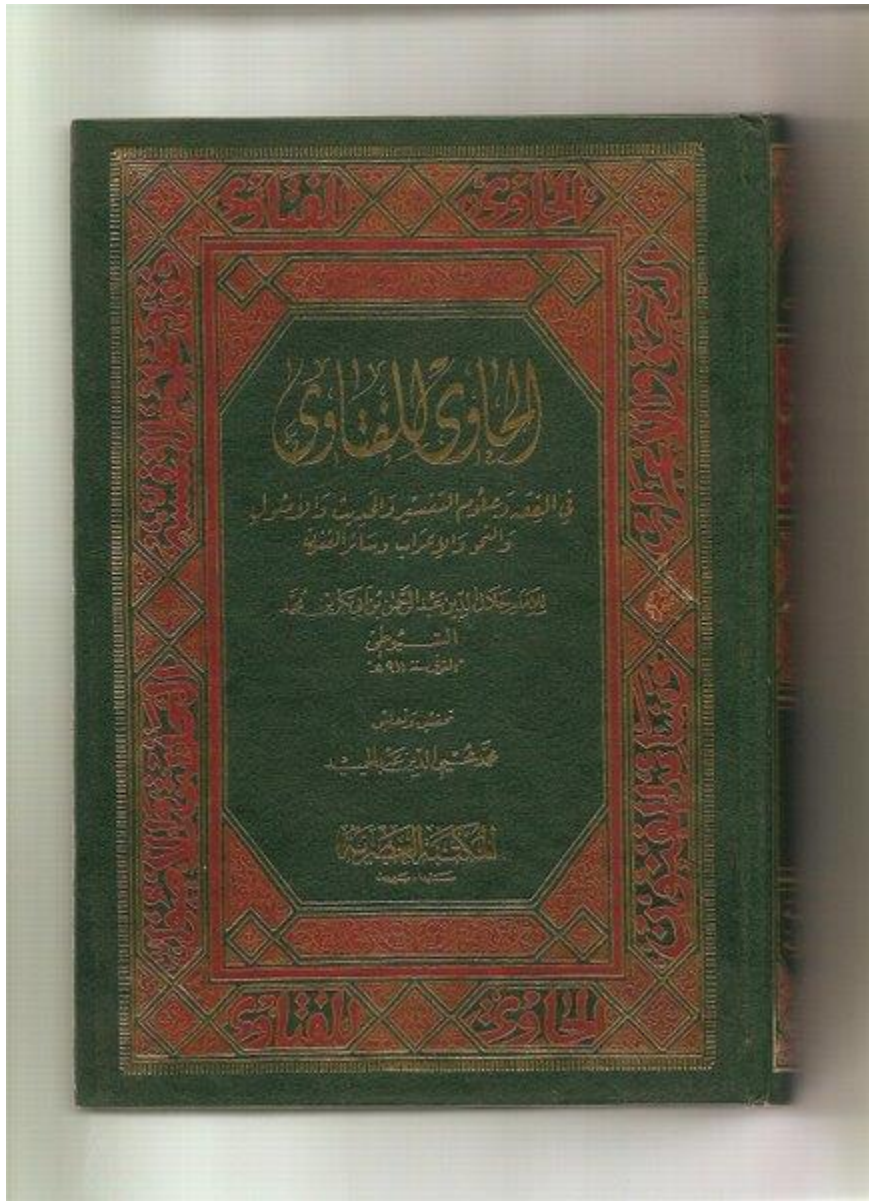
ان اصل عمل المولد الذي هو اجتماع الناس وقراءة ما تيسر من القرآن ورواية الأخبار الواردة في مبدأ أمر النبي صلى الله عليه وسلم وما وقع في مولده من الآيات ثم يمد لهم سماط ياكلونه وينصرفون من غير زيادة على ذلك هو من البدع الحسنة التي يثاب عليها صاحبها لما فيه من تعظيم قدر النبي صلى الله عليه وسلم وإظهار الفرح والاستبشار بمولده الشريف

Translation: The reality of Mawlid is that people gather to recite Quran to the extent that is easy, also to discuss narrations which are regarding Prophet (salallahu alaihi wasalam), the signs which took place on his birth. Then dinning is arranged for them and they return without adding anything more to this "Bidat al Hasanah". **The one who arranges it gets Thawab due to honoring Prophet (salallahu alaihi wasalam) and showing gratitude on his birth** [As-Suyuti – Rahimuhullah in Al Hawi lil Fatawi, Volume 1, Page No. 292, Published by Maktaba al

Asriya, Beirut, Lebanon]

► [Husn al-Maqsad fi Amal al-Mawlid Page No. 41]

Front Cover, Imam Jalal ud din Suyuti (Rahimuhullah)'s Al Hawi lil Fatawi in 2 Volumes, Maktaba al Asriyyah, Beirut, Lebanon



Volume 1, Page No. 292, Published by Maktaba al Asriya, Beirut, Lebanon

فإن قصد بذلك إكرامه ؛ لأجل الأحاديث الواردة في إكرامه فَحَسَنٌ ،
وَدَوَّسُهُ مَكْرُوهُ كراهة شديدة ، بل مجرد إلقائه في الأرض من غير دوس مَكْرُوهُ ،
لحديثٍ ورد في ذلك .

حسن المنة صيد ، في عمل المولد

بسم الله الرحمن الرحيم

الحمد لله ، وسلام على عباده الذين اصطفى ، و بعد فقد وقع السؤالُ عن عمل
المولد النبوي في شهر ربيع الأول ، ما حكمه من حيث الشرع ؟ وهل هو محمود
أو مذموم ؟ وهل يثاب فاعله أو لا ؟

والجواب عندي : أن أصل عمل المولد الذي هو اجتماع الناس وقراءة ما تيسر
من القرآن ورواية الأخبار الواردة في مبدأ أمر النبي صلى الله عليه وسلم وما وقع في مولده
من الآيات ، ثم يمدُّ لهم سِمَاطٌ يا كلونه وينصرفون من غير زيادة على ذلك هو من
البدع الحسنه^(١) التي يثاب عليها صاحبها ؛ لما فيه من تعظيم قدر النبي صلى الله
عليه وسلم ، وإظهار الفرح والاستبشار بمولده الشريف .

وأول من أحدث فعل ذلك صاحب إزبيل الملك المظفر أبو سعيد كوكبرى
ابن زين الدين على بن بكتكين ، أحد الملوك الأجداد ، والكبراء الأجواد ،
وكان له آثار حسنة ، وهو الذي عمر الجامع المظفرى بسفح قاسيون .
قال ابن كثير في تاريخه : كان يعمل المولد الشريف في ربيع الأول ،

Imam Jalal ud din Suyuti (Rahimullah) answers why celebrating on birth supercedes the sorrow of Prophet (saw) passing away on same date.

أن ولادته صلى الله عليه وسلم أعظم النعم علينا ووفاته أعظم المصائب لنا والشريعة حثت على إظهار شكر النعم والصبر والسلوان والكنم عند المصائب وقد أمر الشرع بالعقيقة عند الولادة وهي إظهار شكر وفرح بالمولود و لم يأمر عند الموت بذبح ولا غيره بل نهى عن النياحة وإظهار الجزع فدلّت قواعد الشريعة على أنه يحسن في هذا الشهر إظهار الفرح بولادته صلى الله عليه وسلم دون إظهار الحزن فيه بوفاته

Translation: **The birth of Prophet (salallahu alaihi wasalam) is a great blessing for us and his death is very saddening for us too, however Shariah has ordered us to rejoice**

and thank Allah on blessings, whereas on calamity it has taught us to have patience while hiding it, this is why Shariah has told us to do Aqiqa on birth which is a form of being happy and thankful to Allah for giving us birth, but on death there is no concept of sacrificing an animal and even lamenting is forbidden. Hence in light of rulings prescribed by shariah one should rejoice in Rabi ul Awwal on birth of our beloved Prophet (salallahu alaihi wasalam) [Husn al-Maqsad fi Amal al-Mawlid Page No. 54-55]

► [As-Suyuti – Rahimuhullah in Al Hawi lil Fatawi, Volume 1, Page No. 298, Published by Maktaba al Asriya, Beirut, Lebanon]

Note: The day of Prophet (Peace be upon him)'s demise is not 12th Rabi ul Awwal as wrongly perceived by some people due to books like "Sealed Nector" The authentic day of his demise is proven to be 2nd Rabi ul Awwal from Sahih narrations.

61. Sheikh ul Islam and hadith Master of his age, Ibn Hajr Asqalani

Husn al-Maqsad fi Amal al-Mawlid, Imam Jalal al-Din al-Suyuti, Publish by Dar al Kutub

حُسن المقصد
في
عمل المولد

للإمام جلال الدين مفضل الرحمن السيوطي

تتبع
مطبعة عبد القادر عيوننا

دار الكتب العلمية
بيروت - لبنان

لصلاة التراويح [سنة^(١٠٢)]، فلا تمنع من الاجتماع^(١٠٤) لصلاة التراويح لأجل هذه الأمور التي قرئت بها.

كلا، بل نقول: أصل الاجتماع لصلاة التراويح سنة وقربة، وما ضم إليها من هذه الأمور قبيح [و] ^(١٠٥) شنيع.

وكذلك نقول: أصل الاجتماع لإظهار شعار^(١٠٦) المولد مندوب وقربة، وما ضم إليه^(١٠٧) من هذه الأمور مذموم ممنوع.

وقوله^(١٠٨) ومع أن الشهر الذي ولد فيه... إلى آخره.

جوابه أن يقال: ولادته^(١٠٩) صلى الله عليه وسلم أعظم النعم علينا، [و] ^(١١٠) وفاته أعظم المصائب بنا^(١١١)، والشريعة حثت على إظهار شكر النعم والصبر والسكون والكم عند المصائب. وقد أمر الشارع^(١١٢) بالعقيقة^(١١٣) عند الولادة وهي إظهار [و] ^(١١٤) شكر وفرح بالمولود^(١١٥)، ولم يأمر عند الموت بذبح ولا^(١١٦) بغيره،

(١٠٣) ما بين المعقوفين سقطت من ط.

(١٠٤) في ط: فهل يتصور ذم الاجتماع.

(١٠٥) ما بين المعقوفين سقطت من أ.

(١٠٦) في أ: إجتاع شعار المولد.

(١٠٧) في أ، إليها.

(١٠٨) في أ: وقول.

(١٠٩) في ط: جوابه أن يقال أولاً إن ولادته.

(١١٠) ما بين المعقوفين سقطت من أ.

(١١١) في ط: لنا.

(١١٢) في ط: الشرع.

(١١٣) العقيقة: عرق عن ولده - من باب رد - إذا ذبح عنه يوم أسبوعه، وكذا إذا حلق

عقيقته، وهي الشعر الذي يولد عليه كل مولود من الناس والبهائم، ومنه سميت الشاة التي

تذبح عن المولود يوم أسبوعه عقيقة.

(١١٤) ما بين المعقوفين سقطت من أ.

(١١٥) في أ: وفرح بالمولود.

(١١٦) في أ: فلا.

بل نهي عن النياحة وإظهار الضجر^(١١٧)، فذلت قواعد الشريعة على أنه يحسن في هذا^(١١٨) الشهر إظهار الفرح بولادته ﷺ^(١١٩) غير إظهار الحزن فيه بوفاته.

وقد قال ابن رجب^(١٢٠) في كتاب اللطائف في ذم الرافضة، حيث اتخذوا يوم عاشوراء مأتماً لأجل قتل الحسين [رضي الله عنه]^(١٢١): لم يأمر الله [نعالي]^(١٢٢) ولا رسوله [ﷺ]^(١٢٣) باتخاذ أيام مصائب الأنبياء وموتهم مأتماً، فكيف بمن هو دونهم؟

قول الإمام أبو عبد الله ابن الحاج في عمل المولد:

وقد تكلم الإمام أبو عبد الله بن الحاج^(١٢٤) في كتابه «المدخل» على عمل

(١١٧) في ط: الجزع.

(١١٨) في ١، هذه.

(١١٩) في ط: دون.

(١٢٠) هو: عبد الرحمن بن أحمد بن رجب السلامي البغدادي ثم دمشقي، أبو الفرج، زين الدين، حافظ للحديث، من العلماء. ولد في بغداد ونشأ وتوفي في دمشق، ولد سنة ٧٣٦هـ، وتوفي سنة ٧٩٥هـ. من كتبه: شرح جامع الترمذي، وجامع العلوم والحكم، فضائل الشام وغيرهم (أنظر: ذيل طبقات الحفاظ للسيوطي، والمنهج الأحمد، وشذرات الذهب ٦: ٣٣٩، والفهرس التمهيدي ٣٩٢، ٤٠٤، ٤١٤، ٥٤٩، والذيل على طبقات الاختيابة، والدرر الكامنة ٢/ ٣٣١، والدارس ٢/ ٧٦، والأعلام ٣/ ٢٩٥).

(١٢١) ما بين المعقوفتين سقطت من ط.

(١٢٢) ما بين المعقوفتين سقطت من ط.

(١٢٣) ما بين المعقوفتين سقطت من ط.

(١٢٤) هو: محمد بن محمد بن محمد بن الحاج، أبو عبد الله العبدري المالكي القاسمي، تزيل مصر، فاضل، تفقه في بلاده، وقدم مصر، وحج، وكف بصره في آخر عمره وأقعد. وتوفي بالقاهرة سنة ٧٣٧هـ عن نحو ٨٠ عاماً، له مدخل الشرع الشريف، وشموس الأنوار وكنوز الأبرار، وبلوغ القصد والمنى في خواص أسما الله الحسنی (أنظر: الديباج المذهب ٣٢٧، والدرر الكامنة ٤/ ٢٣٧، وشجرة النور ٢١٨، والأعلام ٧/ ٣٥).

Sheikh ul Islam and hadith Master of his age, Ibn Hajr Asqalani

The Sheikh ul Islam and hadith Master of his age, Ibn Hajr Asqalani was asked about the practice of commemorating the birth of the Prophet, and gave the following written reply: As for the origin of the practice of commemorating the Prophet's birth, it is an innovation that has not been conveyed to us from any of the pious early muslims of the first three centuries, despite which it has included both features that are praiseworthy and features that are not. **If one takes care to include in such a commemoration only things that are praiseworthy and avoids those that are otherwise, it is a praise worthy innovation, while if ones does not, it is not. An authentic primary textual basis from which its legal validity is inferable has ocured to me, namely the rigorously**

authenticated (sahih) hadith in the collections of Bukhari and Muslim that the Prophet came to Medina and found the Jews fasting on the tenth of Muharram `Ashura ' [Husn al-Maqsad fi Amal al-Mawlid Page No. 63] [Continued in Next Page No 64]

So he asked them about it and they replied: "It is the day on which Allah drowned Pharaoh and rescued Moses, so we fast in it to thanks to Allah Most high," which indicates the validity of giving thanks to Allah for the blessings He has bestowed on a particular day in providing a benefit, or averting an affliction, repeating one's thanks on the anniversary of that day every year, giving thanks to Allah taking * any various forms of worship such as prostration, fasting, giving charity or reciting the Koran. Then what blessing is greather than the Birth of the Prophet, the Prophet of Mercy, on this day? in light of which, one should take care to commemorate it on the day itself in order to conform to the above story of Moses and the tenth of Muharram, [but] those who do not view the matter thus do not mind commemorating it on any day of the month, while some have expanded its time to any of day the year, whatever exception may be taken at such a view. [Husn al-Maqsad fi Amal al-Mawlid Page No. 64]

I have derived the permissibility of Mawlid from another source of the Sunna [besides Ibn Hajar's deduction from the hadith of `Ashura'], namely :The hadith found in Bayhaqi, narrated by Anas, that "The Prophet slaughtered a `aqiqa [sacrifice for newborns] for himself after he received the prophecy," although it has been mentioned that his grandfather `Abd al-Muttalib did that on the seventh day after he was born, and the `aqiqa cannot be repeated. Thus the reason for the Prophet's action is to give thanks to Allah for sending him as a mercy to the worlds, and to give honor to his Umma, in the same way that he used to pray on himself. It is recommended for us, therefore, that we also show thanks for his birth by meeting with our brothers, by feeding people, and other such good works and rejoicing." This hadith confirms the aforementioned hadith of the Prophet's emphasis of Monday as the day of his birthday and that of his prophethood. [Husn al-Maqsad fi Amal al-Mawlid Page No. 64-65]

Sheikh ul Islam and hadith Master of his age, Ibn Hajr Asqalani

Husn al-Maqsad fi Amal al-Mawlid, Imam Jalal al-Din al-Suyuti, Publish by Dar al Kutub

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في
عمل المولد

للإمام جلال الدين سيدي محمد بن عبد الرحمن السيويني

تتبع
مطبعة عبد القادر عيوننا

دار الكتب العلمية
بيروت - لبنان

كلام الحافظ أبو الفضل ابن حجر في عمل المولد :

وقد سئل شيخ الاسلام حافظ العصر أبو الفضل ابن حجر عن عمل المولد فأجاب بما نصه :

أصل عمل المولد بدعة لم ينقل عن أحد من السلف الصالح من القرون الثلاثة، ولكنها مع ذلك فقد اشتملت على محاسن وضدها. فمن تحرى في عملها المحاسن، وتجنب ضدها، كان بدعة حسنة، وإلا فلا.

قال: وقد ظهر لي تحريجها على أصل ثابت، وهو ما ثبت في الصحيحين من «أن النبي ﷺ قدم المدينة، فوجد اليهود يصومون يوم عاشوراء، فسألهم فقالوا: هو (١٧٩) يوم أغرق الله فيه فرعون، ونجى موسى، فنحن نصومه شكراً لله تعالى» (١٨٠).

فيستفاد منه فعل الشكر لله [تعالى] (١٨١) على ما منَّ به في يوم معين من إسداء (١٨٢) نعمة، أو دفع نقمة. ويعاد ذلك في نظير ذلك اليوم من كل سنة. والشكر لله [تعالى] (١٨٣) يحصل بأنواع العبادات كالسجود والصيام والصدقة والتلاوة، وأي نعمة أعظم من النعمة بيروز هذا النبي ﷺ [تعالى] (١٨٤) الذي هو [١٨٥] نبي الرحمة في ذلك اليوم.

(١٧٩) في ١: هذا يوم.

(١٨٠) أخرجه البخاري، في كتاب الصوم، باب ٦٩، وفي كتاب الأنبياء، باب ٢٤، وابن ماجه، في كتاب الصيام، باب ٤١. ومالك في الموطأ، في كتاب الصيام حديث ١٢٨. والإمام أحمد بن حنبل في المسند ١/٢٩١، ٣١٠، ٣٦٦، ٣٥٩/٢.

(١٨١) ما بين العتوقتين سقطت من ط.

(١٨٢) في ١: كلمة غير مقروءة رسمت هكذا أصول.

(١٨٣) ما بين العتوقتين سقطت من أ.

(١٨٤) ما بين العتوقتين سقطت من ط.

(١٨٥) ما بين العتوقتين سقطت من ط.

حُسن المقصد
في
عمل المولد

للإمام جلال الدين سيدي محمد بن عبد الرحمن السيويني

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وعلى هذا فينبغي أن يتحرى اليوم بعينه ، حتى يطابق قصة موسى عليه السلام في يوم عاشوراء .

ومن لم يلاحظ^(١٨٦) ذلك لا يبالي بعمل المولد في أي يوم في الشهر ، بل توسع قوم فنقلوه إلى يوم من السنة ، وفيه ما فيه ، فهذا ما يتعلق بأصل عمله .

ما يجب أن يقتصر عليه عمل المولد :

وأما ما يعمل فيه فينبغي أن يقتصر فيه على ما يفهم الشكر لله تعالى من نحو ما تقدم ذكره من التلاوة ، والإطعام ، والصدقة ، وإنشاء شيء من المدائح النبوية والزهدية المحركة للقلوب إلى فعل الخير ، والعمل للأخرة .

ما يجب تجنبه :

وأما ما يتبع ذلك من السماع واللغو وغير ذلك ، فينبغي أن يقال : ما كان من ذلك مباحاً بحيث يقتضي السرور^(١٨٧) بذلك اليوم ، لا بأس بإلحاقه به ، وما كان حراماً أو مكروهاً فيمنع . وكذا ما كان خلاف الأولى . إنتهى .

ما ورد في عقيقة النبي ﷺ عن نفسه بعد البعث :

قلت : وتظهر لي تحريجه على أصل آخر ، وهو ما أخرجه البيهقي ، عن أنس ، رضي الله عنه « أن النبي ﷺ عَقَّ عن نفسه بعد النبوة »^(١٨٨) .

(١٨٦) في ١ : ومن أن لم .

(١٨٧) في ١ : لا يتعين للسرور .

(١٨٨) في السنن الكبرى ٣٠٠ / ٩ . قال البيهقي : قال عبد الرزاق : إنما تركوا عبد الله بن محرز - وهو الذي روى عنه أنس عن قتادة عن عبد الله بن محرز - لحال هذا الحديث . وفي مجمع الزوائد للهيتمي ٥٩ / ٤ : عن أنس رضي الله عنه أن النبي ﷺ عَقَّ عن نفسه بعدما بعث نبياً . قال الهيتمي : رواه البزار والطبراني في الأوسط ، ورجال الطبراني رجال الصحيح خلا الميثم بن جبل وهو ثقة ، وشيخ الطبراني أحمد بن مسعود الخياط المقدسي ليس هو في الميزان . اهـ .

حُسن المقصد
في
عمل المولد

للإمام جلال الدين سيدي محمد بن عبد الرحمن السيويني

تتبع
مطبعة عبد القادر عيوننا

دار الكتب العلمية
بيروت - لبنان

مع أنه قد ورد أن جده عبد المطلب عَقَّ عنه في سابع ولادته، والعقيقة لا تعاد مرة ثانية، فيحمل ذلك على أن الذي فعله النبي ﷺ إظهاراً للشكر على إيجاد الله تعالى إياه، رحمة للعالمين، وتشريفاً^(١٨٩) لأمه، كما كان يصلي على نفسه، لذلك^(١٩٠) فيستحب لنا أيضاً إظهار الشكر بمولده بساجتماع الإخوان^(١٩١)، وإطعام الطعام، ونحو ذلك من وجوه القربات، وإظهار المسرات.

قول الحافظ شمس الدين الجزري:

ثم رأيت إمام القراء الحافظ شمس الدين الجزري^(١٩٢) قال في كتابه [المسمى]^(١٩٣) «عرف التعريف بالمولد الشريف؛ ما نصه:

وقد رؤي أبو لهب [بعد موته]^(١٩٤) في النوم فقيل له: ما حالك؟ فقال: في النار، إلا أنه يخفف عني كل ليلة اثنين، وأمص من بين أصبعي هاتين ماء بقدر هذا - وأشار برأس إصبغه - وإن ذلك باعتاقي لثوية عندما بشرتني بولادة النبي ﷺ ويارضاعها له.»

فإذا كان أبو لهب الكافر، الذي نزل القرآن بدمه جوزي [في النار]^(١٩٥)

(١٨٩) في ط: تشريع.

(١٩٠) في أ: كذلك.

(١٩١) في ط: بالاجتماع وإطعام الطعام.

(١٩٢) هو: محمد بن عبد الله، شمس الدين الجزري الشافعي، متأدب، متفقه، من أهل الجزيرة، رحل إلى عدن، وكتب بعض أعيانها إلى الملك المظفر (الرسولي) بنعز، مات بعد سنة ٦٦٠هـ، له (المختصر في الرد على أهل البدع) (أنفلس: تاريخ نجر عسدي ٢٢١، BROCKS.1:766، والإعلام للزركلي ٦/٢٣٣).

(١٩٣) ما بين المعقوفين سقطت من أ.

(١٩٤) ما بين المعقوفين سقطت من أ.

(١٩٥) ما بين المعقوفين سقطت من (١) وكتبت على الهامش.

Hazrat Maulana Shah Abdul Haq Dehvi

1. After relating Abu Lahab's relief on setting Thuwaibha free, Hazrat Maulana Shah Abdul Haq Dehvi in his famous book Madarijun Nabuwwat says:

"This event provides a clear proof to those who celebrate Meelaad Shareef by rejoicing and alms giving on the night of the birth of the holy Prophet (Sallallahu Alaihi wa

Sallam), People of Makkah gather on 12th Rabi-ul-Awwal to is it the house in which the Prophet (Sallallahu 'Alaihi Wa Sallam) only because he was his nephew, he has been receiving, in spite of this being an idolater, the benefits of thus rejoicing in his grave every Monday, then how much more blessing will fall to the lot of him who acknowledges the Prophet (Sallallahu Alaihi wa Sallam) as the beloved of ALLAH and His true Prophet, and celebrates Meelaad Shareef repeatedly."

As the poet says:

Dostaan Ra Kujaa Kunee Mahroom
Tu Keh Ba Dushmanaan Nazar Daree

*How would you (Sallallahu 'Alaihi Wa Sallam) leave out friends?
You, who feel great compassion, even for your enemies."*

Ref:

- 1. Madarijun Nabbuwwat, Vol2, Page 34, Publisher: Ziaul Quran Publication**
- 2. Madarijun Nabbuwwat, Vol2, Page 14/19**

Imaam Qastalaani

2. Due to the rejoicing he made at the birth of the holy Prophet (Sallallahu Alaihi wa Sallam) imam qastalaani says:

"How would anyone of the Ummah the holy Prophet (Sallallahu Alaihi wa Sallam) fare, who is a Muslim and is steadfast in his belief in the unity of Allah and rejoices at his (Sallallahu Alaihi wa Sallam) birth and who spends whatever he can afford for the love of him (Sallallahu Alaihi wa Sallam)? I swear by my life, that Allah, out of His Grace, will not reward such a person but by entering him into the Gardens of Bliss." **(Mawaahib-dunniyah by Imam Qastalani, Vol1, Page 27, Published in Egypt)**

3. Imaam Qastalaani says:

"May ALLAH bless a person who celebrates 'Eid' on the nights of the blessed month of the holy birth of the Prophet (Sallallahu Alaihi wa Sallam), so that it hurts them the most who have a serious disease in their hearts and who suffer from an incurable ailment on account of the blessed birth".." **(Mawaahib-dunniyah by Imam Qastalani, Vol1, Page 27, Published in Egypt)**

4. Imaam Qastalaani further says that How blessed is the month in which the Prophet of ALLAH (Sallallahu Alaihi wa Sallam) was born! How very superior and sacred! How very respected the nights (of the month) as though they are pearls shining bright throughout the ages! How full of light and pure the face of the one born! How blessed the Being (ALLAH) who made the birth of the holy Prophet (Sallallahu Alaihi wa Sallam) a springtime for the hearts and his (Sallal Laahu 'Alaihi Wa Sallam) face a manifestation of splendor!., ,

Yaqoolu Lanaa-Lisaanul Haali Minhu.

The tongue of the Prophet of ALLAH (Sallallahu Alaihi wa Sallam) Speaks the truth. And the thing is that the voice of truth appears to be sweet to the listener

Wa Qaulul Haqqi Ya'zabu Lis Samee'ee

And, O questioner! If you want to know about my attributes and my affairs, I would say this:

Fawajhi Waz-Zamaanu Wa sharu Wad'ee

My face and my age and the month of my birth is springtime in the month of Rabee-ul-Awwal.

Rabee'un Fi Rabee 'in Fi Rabee'ee

He (Sallal Laahu 'Alaihi Wa Sallam) has likened his blessed face to springtime in respect of blessed beauty and splendor and that his face blossomed in springtime in the month of Rabee-ul-Awwal.

Ref:

[Mawaahib Ladunniyah by Imam Qastalani, Vol1, Page 73, Published in Egypt]

Imam Sharfuddin Busairi views

5. in chapter 4 of Qasida Burda Shareef speck of the birth of Rasulallah Sallallahu Alayhi Wasallam. The blessed day on which Rasulallah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulallah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents, which took place at the time of birth, are mentioned in this chapter. These were signs of the greatness of Rasulallah Sallallahu Alayhi Wasallam.

Abaana Mawliduhu Un Teebi UnSuri'hi

His birth distinctly showed his pure origin

Ya Teeba Mubtada'ee Minhu Wa Mukhtatami

The excellence! Of his beginning and his end.

Wal Jinnu Tah'tifu Wal Anwaru Sa'Ti'atun

And the jinn were shouting (at the appearance of Rasulallah Sallallahu Alayhi Wasallam) and the NUR was glistening

Wal Haqqu YaZ'haru Mim Ma'nauw Wamin Kalimi

And the truth (nubuwaat) appeared with these anwaar, and with their voices.

Ref:

[Qasida Burda Shareef, Chapter 4 - Concerning the birth of Rasulallah SallallahuAlayhi Wasallam, Couplet 1/7]

Ibne Jauzi views

has devoted a whole book to Meelaad, which is called "Maulad-ul-Uroos". Allamah Ibne Jauzi says:

"And whosoever rejoices at the birth of our beloved Mustafa (Sallal Laahu 'Alaihi Wa Sallam), this rejoicing by him will turn the Fire away, and whosoever spends even a dirham on the occasion of the Meelaad of the Prophet of ALLAH (Sallal Laahu 'Alaihi Wa Sallam) he (Sallallahu Alaihi wa Sallam) will intercede on his behalf and his intercession will be accepted"

(Meelad-ul-Uroos, Page 9)

7. And, Ibne Jauzi has also written:

"O Meelaad of the Prophet (Sallallahu Alaihi wa Sallam)! You are mightily praised, and the praise is such that it is the loftiest and the remembrance is such that it is the most excellent; how I wish the remembrance of the holy Prophet (Sallallahu Alaihi wa Sallam) shall be with me for a long time! How I wish his (Sallallahu Alaihi wa Sallam) Meelaad shall be with me for a long time!"..

(Meeladul Uroos, Page 28)

Shah Waliyullah Dehlvi

8. In this regard, Hazrat shah Waliullah [rah] says:

"Following the ancient practice, I recited the Holy Qur'aan and distributed the things (food etc.) Of the Niyaz (Faatihah) of the Prophet (Sallallahu Alaihi wa Sallam) and made a public display of his blessed heir (Moo'e Muboarak). While reciting (the Holy Qur'aan), Mala'i A'la (Angels nearest to ALLAH) came to attend the Mahfil-e-Meelaad and the blessed soul of the Prophet (Sallallahu Alaihi wa Sallam) showed much kindness to me (Shah Waliyul Laah) and my friends. I, thus, saw that Mala'i A 'la (Angels nearest to ALLAH) and, with them, the whole group of Musalmaans, were ascending to high heaven (on account of the blessings of the Prophet) and this blessed condition was reflected (in the Mahfil-e-Meelaad)."

(Al Qaul al-Jalee, Page 74)

9. Hazrat Shah Abdul Haq Muhaddis Dehlvi (may Allah have mercy on him), in his book "Ma Sabata Minas Sunnah" referring to the night of the blessed birth, of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) says:

"We would rather say that the night when the holy Prophet (Sallallahu Alaihi wa Sallam) was born is definitely superior to Lailat-ul-Qadr. This is so because the night of the birth is the night when he was manifested and Lailat -ul Qadr was bestowed on him (Sallallahu Alaihi wa Sallam), and a thing which became blessed on account of him upon whom it was bestowed is more blessed than that which became blessed because of it being conferred upon him (Sallallahu Alaihi wa Sallam) and because Lailat-ul-Qadr is blessed because on this night Angels descend, and the night of the birth of the holy Prophet (Sallallahu Alaihi wa Sallam) is blessed because of himself (Sallallahu Alaihi wa Sallam), and because Lailat-ul-Qadr is a blessing only for the Ummah of Muhammad (Sallallahu Alaihi wa Sallam) and the night of his blessed birth is a blessing for all beings. Thus the Prophet (Sallallahu Alaihi wa Sallam) is he who ALLAH Ta'Aala sent down as a

mercy to all the worlds and it is through him that ALLAH completed His blessings on all His creations in all heavens and in all earth."...

(Ma Sabata Min as-Sunnah, Page 82, Published by Qaiyyumi Press, Kanpur, August 1923)

10. Those calling themselves followers of Shah Waliyyullah's family should also note the following statement of Hazrat Shah Waliyyullah Muhaddis Dehlvi. In his book, "Ad Durrus Sameen", he says:

"My dear father, Hazrat Shah Abdur Raheem Dehlvi (may ALLAH have mercy on him) informed me that he used to get food cooked on Meelaad days as a mark of rejoicing for him (Sallallahu Alaihi wa Sallam). One year it so happened that he could not afford anything except roasted grams, so he distributed those among the people, with the result that he had a vision of the holy Prophet (Sallallahu Alaihi wa Sallam) in his dream and saw that those roasted grams were lying before him (Sallallahu Alaihi wa Sallam) and he (Sallallahu Alaihi wa Sallam) looked pleased".

(Ad Durrus Sameen, Page 3)

Haji Imdadullah Sahib Muhajir Makki (may ALLAH have mercy on him)

says:

"The practice of this faqeer has been that I participate in Meelaad Shareef functions. In view of the fact that doing so brings blessings, I myself hold Meelaad every year, and find great solace and joy in Qiyaam (reciting salutations in a standing position)"....

Ref:

- 1. Faislah Haft Mas'alah, page 5, published by Matba' Majeedi, Kanpur, December, 1921**
- 2. Faislah Haft Mas'alah Ma'a Taleeqat, page 111, published in Lahore.**
- 3. Faislah Haft Mas'alah, page 5, published in Lahore 1986**

Maulana Shaikh Abdul Haq Muhaddis Allahabaadi

12. In the fourth chapter of his book "Ad Durrul Munazzam", Maulana Shaikh Abdul Haq Muhaddis Allahabaadi has recorded in detail incidents which manifested themselves at the time when the holy Prophet (Sallallahu Alaihi wa Sallam) was born. These include:

"A cluster of stars concentrated over the roof of his house at the time of the birth of the holy Prophet (Sallallahu 'Alaihi Wa Sallam); Angels hoisted flags on holy Baitul Laah and in the east and in the west; the whole atmosphere was filled with the voices of Angels and houries reciting salutations to him in the standing position and congratulating each other and rejoicing with abandon; animals also congratulated each other at the birth of the holy Prophet (Sallallahu Alaihi wa Sallam), the Ka'batul Laah bowed in a manner of saluting, and the falsehood vanished and the light of truth spread light in all directions."

Ref:

- 1. Page 54, 72, 91; Mawaahib-Ladunniyah by Imaam Qastalaani**
- 2. Page 57; Mauladul Uroos by Imam Ibne Jauzi**
- 3. Page 3, 7, 26, Shawaahidun Nubawwah by Maulana Jaami**
- 4. Page 55; As-seeratual Halbiyah by Allamah Ali Bin Burhaan**
- 5. Khasaa'is-Kubra by Imaam Suyooti Vol. I, Page 45, 94**
- 6. Zurqaani by Allamah Zurqaani Vol. 1, Page 112, 116.**

Ibne Jabeer Undulasi

13. Imam Abul Hussain Muahammad Bin Ahmad known as Ibne Jabeer Undulasi writes,

“Place of Birth of Prophet Peace Be With Him is one of the Holy Places in Makkah Mukarramah. The soil of this place have an honor that it kissed the blessed body of Allah’s Beloved Peace Be With Him very first and this is the place where the Birth of Prophet Peace Be Upon Him took place who is the blessing for whole universe. In the Month of Rabiul Awwal especially on the occasion of his Birth Day this place is open for all and sundry and people incessantly visits this place to attain ALLAH’s Mercy and blessing.

(Rehlah Ibne Jabeer, Pg 60)

Ibn Kathir

14. Ibn Kathir have stated:

“Iblis cried loudly four times, first when Allah declared him as cursed, second when he was thrown out, Third When Prophet (Salallaho Alaihi wa Sallam) was born and fourth when Surah Fatiha was revealed.”

Ref:

- 1. Al Bidaayah Wan Nihaayah, Vol 2, Page 166**
- 2. Shawaahidun Nubuwwah by Maulana Jaami Page 51.**

Shikeh Muhammad Bin Alawi al-Maliki

15. Shikeh Muhammad Bin Alawi al-Maliki said:

"Holy Prophet Peace Be With Him due to importance of his Birthday use to avow it a great incident and use to pray to ALLAH Almighty as it was a great blessing for him also Sarkar have supremacy on everything in this universe because everything in this universe through HIS foundation got providential."

(Houlul Ihtifaal Bil Mawidin Nabawi As-Shareef, Pg 8-9)

Hazrat Shah Ahmed Saeed Mujaddidi

16. Hazrat Shah Ahmed Saeed Mujaddidi said:

"As Sarkar used to Salutations upon himself we too must celebrate Meeladun Nabi Sallallahu Alaihi Wasllam, Cook food and do other adulations and praise to Almighty ALLAH by other ways of delight."

(Asbaatul Mawlid Wal Qayam, Pg 24)

Shiekh Abdul Haq Muhaddith Dehlvi

17. Hazrat Shiekh Abdul Haq Muhaddith Dehlvi used to pray:

"O Lord! I do not have such deeds that I can present in your mighty court. Wrongdoer influences all of my deeds. But there is an act of this Humbler just because of your mercy to present you and that is my salutations on your Beloved Prophet Peace Be Upon Him that I use to offer with honesty and integrity in standing position in the blessed gatherings of Mawlid Shareef."

(Akhbarul Akhyaar, Pg 644)

Shaykh Yousuf bin Ismael an-Nabhani

18. Hadrat Shaykh Yousuf bin Ismael an-Nabhani said,

"Only Pagans and Non-Believers are against celebrating Miladun Nabi Sallallahu Alaihi Wasallam."

(Jawahirul B'har by Allama Yusuf Nabhani)

19. A scholar stated that he was blessed with the vision of Holy Prophet Peace Be Upon Him. He asked, "Ya Rasool Allah Sallallahu Alaihi wa Sallam, Are you pleased about Muslims; who celebrate your birthday?" He replied "Those who love me; I love them too"

(Tazkiratul Wa'izeen, pg 200, Published from Maktaba Habibia Quetta)

Ibn Kathir

20. Ibn Kathir says regarding Shah Malik al-Muzzafar regarding whom Salafis spread deception by forging words of Ibn Kathir i.e. he was actually a Fasiq, cruel and Bidati ruler but in reality Ibn Kathir said:

"He was a generous, mighty master, and glorious ruler, whose works were very good. He built Jamiya al Muzaffari near Qasiyun ... During Rabi ul Awwal he used to celebrate Mawlid Shareef with great celebration, Moreover, he was benevolent, brave, wise, a scholar, and just person. Sheikh Abul Khattab wrote a book on Mawlid an-Nabwi for him and named it At-Tanwir fi Mawlid al Bashir al Nazeer, for which he gave him 1000 dinars. His rule stayed till the Rule of Salahiya and he captured Aka and he remained a man worthy of respect."

Al-Sabt mentions that a person attending the gathering of Mawlid held by Muzzafar said:

"He used to fill the table with 5000 well cooked goats, 10,000 *****ens, 100-thousand bowls (of milk) and 30,000 trays of sweets."

(Tarikh Ibn Kathir, Al Bidayah Wan Nihaya Volume 13, Page No. 174)

Imam Shahab-ud-din Abul Abbas al-Qastalani

21. Imam Shahab-ud-din Abul Abbas al-Qastalani (Rahimuhullah) said:

When it is said that Prophet (Sallalloho Alaihi wa Sallam) was born at night time then the question arises which of the two nights is greater i.e. Night of Decree or Night of Prophet (Sallalloho Alaihi wa Sallam)'s birth?

The Night of Prophet Sallalloho Alaihi wa Sallam birth is superior due to 3 reasons

First: He (Sallalloho Alaihi wa Sallam) arrived (in this world) on the Night of Mawlid whereas Night of decree was granted to him (afterwards), therefore the arrival of Prophet Sallalloho Alaihi wa Sallam is greater than what has been granted to him, hence night of Mawlid is higher in virtue.

Second: If Night of decree is vitreous night because Angels descend in it, then Night of Mawlid has the virtue of Prophet (Sallalloho Alaihi wa Sallam) being sent to world. The Prophet Sallalloho Alaihi wa Sallam is superior to Angels, therefore night of Mawlid becomes superior.

Third: Due to night of decree, the Ummah of Muhammad (Sallalloho Alaihi wa Sallam) was given imminence, whereas due to Night of Mawlid all creations were given Fazilah, as Prophet (Sallalloho Alaihi wa Sallam) is sent as Mercy to worlds/**creations (Quran 21:107), hence the blessing was made general for all creations.**

Ref:

- 1. Imam Qastallani in Al Muwahib al Laduniya Volume 1, Page No. 145**
- 2. Imam Zarqani in his Sharah of Al-Muwahib, Volume 1, Page Nos 255-256**

Imam Jalal ud din Suyuti (Rahimuhullah)

22. Imam Jalal ud din Suyuti (Rahimuhullah) writes:

The reality of Mawlid is that people gather to recite Quran to the extent that is easy, also to discuss narrations which are regarding Prophet (Salallahu Alaihi wa Sallam), the signs which took place on his birth. Then dinning is arranged for them and they return without adding anything more to this "Bidat al Hasanah". The one who arranges it gets Thawab due to honoring Prophet (Sallallahu Alaihi wa Sallam) and showing gratitude on his birth

[Al Hawi lil Fatawi, Volume 1, Page No. 292, Published by Maktaba al Asriya, Beirut, Lebanon]

Imam Jalal ud din Suyuti (Rahimuhullah) answers why celebrating on birth supercedes the sorrow of Prophet (Sallallahu Alaihi wa Sallam) passing away on same date.

The birth of Prophet (Sallallahu Alaihi wa Sallam) is a great blessing for us and his death is very saddening for us too, however Shariah has ordered us to rejoice and thank Allah on blessings, whereas on calamity it has taught us to have patience while hiding it, this is why Shariah has told us to do Aqiqa on birth which is a form of being happy and

thankful to Allah for giving us birth, but on death there is no concept of sacrificing an animal and even lamenting is forbidden. Hence in light of rulings prescribed by shariah one should rejoice in Rabi ul Awwal on birth of our beloved Prophet (Sallallahu Alaihi wa Sallam) ..

[Al Hawi lil Fatawi, Volume 1, Page No. 298, Published by Maktaba al Asriya, Beirut, Lebanon]

Imam Shams-ud-din Dimishqi

24. Imam Shams-ud-din Dimishqi (Rahimuhullah) writes:

It is proven that Abu Lahab's punishment of fire is reduced on every Monday because he rejoiced on birth of Prophet (Salallahu Alaihi wa Sallam) and freed the slave-woman Thawba Radi ALLAHu Ta'ala Anha When Abu Lahab, whose eternal abode is hell fire and regarding whom whole surah of Tabad Yada (i.e. Surah Lahab) was revealed, he gets Takhfif in his Adhaab every Monday then Imagine the situation of a (momin) who has spent his life in rejoicing over birth of Prophet (Sallallahu Alaihi wa Sallam) and died as a Mawhid

Ref:

- 1. Mawrid as Sadi Fi Mawlid al Hadi by Imam al-Dimishqi**
- 2. Imam Suyuti in Hassan al Maqsad fi Amal al Mawlid, Page No. 66**

Shah Abdul Aziz Muhadith Dhelvi

25. Shah Abdul Aziz Muhadith Dhelvi (Rahimuhullah) said:

The Barakah of Rabi ul Awwal is due to birth of Prophet (Sallalloho Alaihi wa Sallam) in this month, the more this Ummah sends Darud and Salaam and arrange for (sadaqa for the poor), more will they be blessed

[Fatawa al Azizi, Vol 1, Page 123]

Hadrat Ismail Hiqqi

26. The great Mufasir and Sufi, Hadrat Ismail Hiqqi (Rahimuhullah) said:

To celebrate Mawlid is amongst the great tributes to Prophet (Salalloho Alaihi wa Sallam), but the condition is that it should be clear of evil things. Imam Suyuti has said: It is Mustahab for us to be happy on birth of Prophet (Salalloho Alaihi wa Sallam)

[Tafsir Ruh ul Bayan, Volume 9, Page No. 52]

Imam Ibn Hajar al-Haytami al-Makki

27. Shaykh al-Islam Imam Ibn Hajar al-Haytami al-Makki Radi ALLAHu Ta'ala Anho states in an-Ne'matul Kubra that Sayyiduna Junayd al-Baghdadi Radi ALLAHu Ta'ala Anho said,

"Whoever attends a Milad gathering with full respect, his Imān will remain safe, InshaALLAH"

(an-Ne'matul Kubra, Page 6, Istanbul - Turkey)

► Sahabas [ra] on Mawlid themselves [/size]

Sayings of Exalted Khulafa ar-Rashideen ::..

Shaykh al-Islam Imam Shahabuddin Ahmad Ibn Hajar al-Haytami al-Makki al-Shafi'i (radi Allahu anhu) in his distinguished book "An Ne'matul Kubra" quotes the blessed sayings of the Khulafa-e-Raashideen concerning Mawlad Shareef. Few of these narrations are being quoted below:

Hadrat Syyeduna Abu Bakr as-Siddique (radi Allahu anhu) says,

قال أبو بكر الصديق رضي الله عنه من أنفق درهما على قراءة مولد النبي صلى الله عليه وسلم كان رفيقي في الجنة

"Which ever person spends one dirham on the birthday of the Holy Prophet (SallAllaho Alaihi Wa Sallam), He will be with me in Jannah."..

Hadrat Sayyeduna 'Umar al-Farooq (radi Allahu anhu) says,

قال عمر رضي الله عنه من عظم مولد النبي صلى الله عليه وسلم فقد أحيا الإسلام

"Whosoever has respected the Mawlad Shareef of the Holy Prophet (SallAllaho Alaihi Wa Sallam) it is as though he has revived the Deen."..

Hadrat Sayyeduna Uthman (radi Allahu anhu) says,

قال عثمان رضي الله عنه من أنفق درهما على قراءة مولد النبي صلى الله عليه وسلم فكأنما شهد غزوة بدر وحنين

"Whosoever has spent one dirham on the Birthday of the Holy Prophet (SallAllaho Alaihi Wa Sallam), it is as though He was present in Ghazwa-e-Badr and Hunain.".....

Hadrat Sayyiduna Ali al-MurtaDa (radi Allahu anhu) says,

قال علي رضي الله عنه وكرم الله وجهه من عظم مولد النبي صلى الله عليه وسلم وكان سببا لقراءته لا يخرج من الدنيا إلا بالإيمان ويدخل الجنة بغير حساب

"Whoso ever respects the Mawlid Sharif and is a means of motivating a Milad function, He will take from this world the gift of Imaan and He will enter Jannah without any questioning."

(AnNe'matul Kubra Pages 5/6 - Published Istanbul-Turkey)

What Does other SAHABA-E-KIRAM Believe? ::

هاجرت إلى رسول الله صلى الله عليه وسلم فقدمت عليه منصرفه من تبوك، فأسلمت، فسمعت العباس بن عبد المطلب يقول: يا رسول الله إني أريد أن أمتدحك، فقال رسول الله صلى الله عليه وسلم: قل، لا يفضض الله فاك

After gaining victory and success in Ghazwa Tabook when Rasoolullah (Sallallaho Alaihi wa Sallam) arrived in Madinatul Munawwara, Hadrat Sayyiduna Abbas (radi Allahu anhu) requested permission of the Prophet (Sallallaho Alaihi wa Sallam) to read a few stanzas in his praise then Rahmate Alam (Sallallaho Alaihi wa Sallam) said, " My dear Uncle! Go ahead. May Almighty Allah keep your mouth well."

..

This is what al-`Abbas ibn `Abd al-Muttalib said:

من قبلها طبت في الظلال وفي مستودع حيث يخصف الورق
ثم هبطت البلاد لا بشر أنت ولا مضغة ولا علق
بل نطفة تركب السفين وقد أجم نسرا وأهله العرق
تنقل من صلب إلى رحم إذا مضى عالم بدا طبق
وردت نارا لخليل مستترا في صلبه أنت كيف يحترق
ثم احتوى بيتك المهيمن خندف علياء تحتها النطق
وأنت لما ولدت أشرققت الارض ونارت بنورك الافق
فنحن في ذلك الضياء وفي النور وسبل الرشاد نخترق

... Before you came to this world,
you were excellent in the shadows and in the repository (i.e. loins)
in the time when they (Adam and Eve) covered themselves with leaves.
Then you descended through the ages...
When you were born, the earth shone
and your light illuminated the horizon.
We travel in that illumination and in the light and in the paths of right guidance..."

Mullah Ali al-Qari in his 'Sharh al-Shifa' (1:364) says it is related by Abu Bakr al-Shafi'i and Tabarani, and cited by Ibn `Abd al-Barr and Ibn al-Qayyim respectively in 'al-Isti`ab' and 'Huda Nabiyy Allah (Sallallohu Alaihi wa Sallam)'.

This has been stated in distinguished works of great **Muhaditheen such as Imam Jalaluddeen Suyuti, Muhadith ibn Jauzi, Allamah Ibn Hajr, Allamah Halbi, Allamah Dahlaan Makki, Allamah Nibhaani, Allamah ibn Abdul Birr, Allamah Haakim, Allamah Ibn Kathir and Allamah Sharistaani (radi Allahu Anhumul Ajmaeen).**

Ref:

1. Kitaabul Wafa pg 35 vol 1
2. khasais ul kubra pg 97 vol 1
3. Insaanul Uyoon page 96 vol 1
4. Seeratun Nauwiya pg 37
5. Jawahirul Bihaar pg 40
6. Anwaarul Muhammadiyah pg 62-84
7. Hujjatulahi Alal Alameen pg 222
8. Muwahibul Ladaniyah pg 23
9. Al Istiaab Mustadrik pg 327 vol 3
10. Albidaya Wan Nihaya pg 258 vol 2
11. Kitaabul Mallal wan Nahal pg 240 Vol 2
12. Majma'i Zawahid pg 217 vol 8
13. Talkheesul Mustadrik pg 327 vol 3
14. Subl al Huda war-Rishaad, Vol 5, Page 469
15. Ibn-e-Kaseer's Meelad-e-Mustafa, Pg 29-30, Published in Lahore 1958.

Sayyidatuna Aamina Radi ALLAHu Ta'ala Anha states,

ورأيت ثلاثة أعلام مضروبات علما في المشرق وعلما في المغرب وعلما على ظهر الكعبة فأخذني
المخاض فولدت محمدا صلى الله عليه وسلم

"I saw that three flags are sited, One in East, One in West and the third on roof of Ka'ba Shareef and Prophet's Peace Be Upon Him birth took place." ..
(Khasaisul Kubra, Vol1, Pg 82, Published from Darul Kutub Ilmia – Berut)

Hadrat Hassan Bin Thaabit (Radi ALLAH Anho) said:

وأحسن منك لم تر قط عيني

Wa Ah'sanu Minka Lum taraqattu Aienee

I haven't seen the lovely personality like you

وأجمل منك لم تلد النساء

Wa Ajmalu Minka Lum Talidin Nisa'u

And no mother have given birth to such a wonderful personality

خُلِّقْتَ مبرءاً من كل عيب

Khuliqta Mubarra'am Min Kulli Aie'bin

You are created free from every fault

كأنك قد خُلِّقْتَ كما تشاء

Ka'Annaka Qud Khuliqta Kama Tasha'u

You were created, as you wanted to be...

Ref:

- 1. Tafseer al Aaloosi, Chapter 2, Vol 7, Page 422**
- 2. Tafseer al Aaloosi, Chapter 51, Vol 11, Page 282**
- 3. Tafseer Roohul Ma'ani, Vol 2, Page 34**
- 4. Tafseer Roohul Ma'ani, Vol 11, Page 61**

And look what Sarkar Awarded him; Hadrat Aisha (Radi ALLAH Anha) narrates that Holy Prophet (Peace Be Upon Him) built a pulpit for Hadrat Hassan (Radi

ALLAH Anho) in Masjid-e-Nabawi Shareef, and Hadrat Hassan use to Recite Naats standing on that pulpit and also use to give answers to mushriqeen on behalf of Syyeduna Muhammadur Rasoolullah (Sallallaho Alaihi Wasallam). For this act of Hadrat Hassan, Holy Prophet (Sallallaho Alaihi Wasallam) said

إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله صلى الله عليه وسلم

"Jibril al Ameen (RooH al Quds) assists Hassan while He recites and refutes mushrikeen on there accusations on ALLAH and His Prophet Peace and Blessings be upon Him"

Ref:

- 1. Sunan al Kubra lil Bayhaqi, Vol 10, Page 238**
- 2. Al Mau'jam al Kabir lil Tibrani, Vol 4, Page 35**
- 3. Musannaf Abi Shayba, Vol 6, Page 173**
- 4. Dalail al Nabuwwah, Vol 5, Page 75**
- 5. SaHiH Muslim, Vol 16, Page 226**
- 6. Sunan Abi Dawood, Vol 14, Page 357**

Prophet Peace Be Upon Him Migrated to Madinah Munawwarah, when he reached MoDa-e-Gameem near Madina; at that time Burayda Aslami along with 70 Horse riders of Qabeela Bani Saham came to Prophet Peace Be Upon Him to arrest him (Ma'aaz ALLAH) but because of Prophet's blessed and wonderful personality, he got highly admire with the Prophet Peace be Upon Him and accepted Islam along with his group. Then he asked Prophet Peace Be Upon Him

لا تدخل المدينة الا ومعك لواء، فحل عمامة ثم شدها في رمح ثم مشى بين يديه صلى الله عليه وسلم

Please not enter Madinah Munawwarah until we have a Flag. So, he tied his Turban on his arc and entered in Madinah Munawwarah with Prophet Sallallaho Alaihi Wasallam carrying that FLAG.

(Wafa-ul-Wafa, Vol1, Pg 243, published from Dar aHya'at Tarasal Arabi – Berut)

Hadrat Sayyeduna Hasan Basri (radi Allahu anhu) said,

قال حسن البصري رضي الله تعالى عنه وددت لو كان لي مثل جبل احد ذهباً فانفقته على قراءة مولد

النبي صلى الله عليه وسلم

"I would like have gold equivalent to the Mountain of Uhud so that I should be able to spend it on the Milad Shareef of the Holy Prophet (SallAllaho Alaihi Wa Sallam)."

(Ne'matul Kubra Page 6, Published Istanbul - Turkey)

::: Opinion of Renowned Historians for Authentic Date of Milad :::

1. Ibn-e-Ishaq (85-151 H):

Messenger of Allah (SallAllaho Alaihi wa Aalihi wa Sallam) was born on 12 Rabi' al-Awwal in 'Aam al-Feel. **(Ibn Jawzi in Al-Wafa, Page 87)**

2. Allama Ibn-e-Hasham (213 H):

Messenger of Allah (SallAllaho Alaihi wa Aalihi wa Sallam) was born on Monday 12 Rabi' al-Awwal in 'Aam al-Feel. **(Ibn-e-Hasham in As-Sirat-un-Nabawiya, Vol. 1, Page 158)**

3. Imam Ibn-e-Jareer Tabari (224-310 H):

Messenger of Allah (SallAllaho Alaihi wa Aalihi wa Sallam) was born on Monday 12 Rabi' al-Awwal in 'Aam al-Feel. **(Tarikh-ul-Umam-wal-Muluk, Vol. 2, Page 125)**

4. Allama Abul Hasan Ali Bin Muhammad Al-Mawardi (370-480 H):

Messenger of Allah (SallAllaho Alaihi wa Aalihi wa Sallam) was born 50 days after the event of Ashab-ul-Feel and after the death of His father on Monday 12 Rabi' al-Awwal. **(Ailam-un-Nabuwwa, Page 192)**

5. Imam Al-Hafiz Abu-ul-Fatah Al-Undalasi (671-734 H)

: Our leader and our Prophet Muhammad (SallAllaho Alaihi wa Aalihi wa Sallam), the Messenger of Allah, was born on Monday 12 Rabi' al-Awwal in 'Aam al-Feel. **(Aayun-al-Asr, Vol.1, Page 33)**

6. Allama Ibn-e-Khaldun (732-808 H):

Messenger of Allah (SallAllaho Alaihi wa Aalihi wa Sallam) was born on 12 Rabi' al-Awwal in 'Aam al-Feel. It was the 40th year of Emperor Kasra Noshairwan. **(Ibn-e-Khaldun in At-Tarikh Vol. 2, Page 394)**

7. Muhammad As-Sadiq Ibrahim Arjoon:

From various turaq (chains) it has been established as true that the Prophet (SallAllaho Alaihi wa Aalihi wa Sallam) was born on Monday 12 Rabi' al-Awwal in 'Aam al-Feel in the reign of Kasara Noshairwan. **(Muhammad Rasoolullah, Vol. 1, Page 102)**

8. Sheikh Abdul-Haq Muhadath Dehlvi (950-1052 H):

Know it well, that over-whelming majority of the experts of sayar and tarikh (i.e. biographers and historians) hold the opinion that the Beloved (i.e. the Prophet SallAllaho Alaihi wa Aalihi wa Sallam) was born in 'Aam al-Feel ... It is well known that the month was of Rabi' al-Awwal and its date was 12. Various scholars have shown their agreement with this (date). **(Madarij-un-Nabuwwah, Vol. 2, Page 14)**

9. Imam Qastallani (Alaihir RaHma) said:

Rasoolullah (SallAllaho Alaihi wa Sallam) was born on 12th Rabi ul Awwal and People of Makkah follow it, on this same day they visit (your place of birth).. It is famous that you were born on 12th Rabi ul Awwal, the day was of Monday, Ibn Ishaq and others have narrated this too **(Al Muwahib al Laduniya, Volume 1, Page No. 88)**

Now I am going to prove from scholars whom even Wahabi/Salafis consider the top most scholar in Tafsir and Tarikh and he not only says 12th is the mainstream opinion but also relies with exact hadith for it:

1. Ibn Kathir write in his Seerat un Nabi:

ورواه ابن أبي شيبة في مصنفه عن عفان ، عن سعيد بن ميناء ، عن جابر وابن عباس أنهما قالا : ولد رسول الله صلى الله عليه وسلم عام الفيل يوم الاثنين الثاني عشر من شهر ربيع الاول

Ibn Abi Shaybah in his Musannaf narrates from Affan>>Sa'id>>Jabir and Ibn Abbas (Ridwanullahi Ta'ala Alaihim Ajma'een) who said: Rasoolullah (SallAllaho Alaihi wa Sallam) was born in the year of elephant on Monday, the 12th Rabi Ul Awwal.... **(Seerat un Nabi, Volume 1, Page No. 199)**

Then he said:

وهذا هو المشهور عند الجمهور والله أعلم

This is what is famous amongst Majority and Allah knows the best [ibid]

2. Nawab Muhammad Sadiq Hasan Khan Bohawalvi:

The birth (of the Prophet SallAllaho Alaihi wa Aalihi wa Sallam) was happened in Mecca at the time of Fajar on Monday 12 Rabi' al-Awwal in 'Aam al-Feel. Majority of scholars holds this opinion. Ibn-e-Jawzi has narrated a consensus (of scholars) on it. **(Ash-Shumama-tul-Anbariya Fi Mowlid Khair al-Bariyya, Page 7)**

You can see **that the historians / scholars from the first / second century of Hijri**, as well as the scholars of later times, had been authenticating it. The list also includes the well known leader of Salafis, i.e. Nawab Sadiq Hasan Bohapalvi.

...: This Date is Officially Recognized by Islamic World ...:

Milad-un-Nabi (SallAllaho Alaihi wa Aalihi wa Sallam) is celebrated throughout the Islamic world, with the exception of a few countries. Interestingly, all the Islamic countries (except Iran, whose reason I mentioned above) celebrate it on 12th of Rabi' al-Awwal...

Here is a list of few countries who hold an official holiday on 12th of Rabi' al-Awwal (the actual list is longer than this):

Islamic Countries:

- * Islamic Republic of Pakistan
- * Afghanistan
- * Uzbekistan
- * Jordan
- * United Arab Emirates (UAE)
- * Bahrain
- * Bangladesh

- * Algeria
- * Al-Jazair
- * Sudan
- * Iraq
- * Kuwait
- * Morocco
- * Yemen
- * Tunisia
- * Syria
- * Oman
- * Lebanon
- * Libya
- * Egypt
- * Mauritania
- * Palestine
- * Brunei
- * Indonesia
- * Malaysia
- * Nigeria
- * Somalia
- * Turkey (*not a public holiday, but mosques are illuminated, special foods and treats are prepared, and you can participate, actively or passively, in the celebrations*)...

Non-Islamic Countries:

* **India**

* **Sri Lanka**

* **Tanzania**

The most authentic date of Milad-un-Nabi (i.e. Prophet SallAllaho Alaihi wa Aalihi wa Sallam's birth), as agreed upon by the classical and later scholars and historians, and as officially recognized by Islamic countries, is Monday 12 Rabi' al-Awwal.

LLAH – IN THE NAME OF – THE MOST BENEFICENT, THE MOST MERCIFUL.

Peace And Abundant Blessings Be Upon Our Master Mohammed (Peace and Blessings be upon Him) - The Leader Of The Creation – And Upon His Progeny, His Companions, And All His Followers.

The issue of the celebrations of the noble birth of our Holy Prophet Mohammed (Peace and Blessings be upon Him) sparks much debate and questions are raised as to whether it is correct or otherwise to observe it. Indeed a lot has been argued on this subject, hence the need to clarify why Muslims from all over the world celebrate this occasion as an "Eid" (literally meaning happy occasion or festival).

It is firmly established from various Qur'anic Verses, Prophetic Ahadeeth, Sunnah of the Companions, historical facts, and by consensus of the Ulema, that innovations could either be blameworthy or meritorious.

This article is not an attempt to define the categories of "Bidat" – (what is a Good Innovation or a Blameworthy Innovation etc) – for that is an entirely different subject. What this article shall prove, with Allah's help, is that this commemoration is not an innovation (Bidat) at all!! So the question of whether such a commemoration is good or blameworthy, simply does not arise!

The issue of mixing these commemorations with forbidden (Haraam) acts is one that applies not only this, but universally to all forms of worship. Needless to say, forbidden acts must be abstained from at all times, not only during these commemorations. We cannot, obviously, leave any sort of worship because some people might mix it with forbidden acts. For example – offering Salaat is compulsory, but if the Niyah (intention) is for showing off (display), then this act of display is forbidden – but not the Salaat. So if the person indulging in these acts (in our example display) is to be advised, he should be advised to abstain from display – but not advised to forego Salaat altogether. Another example is that if a person steals something from a mosque, should we try to prevent the theft or should we just stupidly demolish the mosque?

THE FOLLOWING PAGES WILL MAKE IT AMPLY CLEAR THAT :-

[* Allah, the Almighty, has Himself commemorated Mawlid of the Holy Prophet \(Peace and Blessings be upon Him\)](#)

[* Allah has gifted mankind with innumerable favours due to the Mawlid of the Holy Prophet \(Peace and Blessings be upon Him\), and that these favours shall continue. So this commemoration by Allah is still ongoing.](#)

So when such radiant and undisputable proofs are available from the Holy Qur'an what is the need to search for "historical" evidence as to when and where it was actually done by the Ummah?

Ka'aba expressed happiness on birth of prophet

It is narrated on the authority of Hadhrat 'Amr bin Qutaibah says: I heard my father say and he was a great reservoir of knowledge that when the time of the birth of the Holy Prophet (Sallallahu alaihi wa sallam) came near, Almighty Allah ordered His angels to open all the doors of all the heavens and to open the doors of paradise as well. Then they should present themselves on earth and start congratulating each other. The mountains raised themselves further. The waves of the sea grew even higher. The creation of the oceans and seas started congratulating each other. All the angels had come. Satan was chained with 70 chains and he was cast face-down in the ocean. Devils and rebellious genie were chained. That day the sun was adorned with great radiance and 70,000 damsels were stood above it. They waited for the birth of the Holy Prophet (Sallallahu alaihi wa sallam). Almighty Allah decreed for all women that year that they would be all blessed with a son. All the trees were laded with fruits and every fear was replaced with solace. When the Holy Prophet (Sallallahu alaihi wa sallam) was born, the whole world became radiant and the angels started congratulating each other. On each heaven, a pillar of precious stones was raised, due to which the sky became radiant. That pillar is well known in the highest heavens (Mala-e-A'ala) which the Holy Prophet (Sallallahu alaihi wa sallam) saw during the heavenly journey of Meraj. He was told that this is the pillar which was raised in honor of your birth. On the night of His birth, Almighty Allah planted 1000 fragrant trees on the side of Houz-e-Kauthar. Their fruit was made fragrance for the dwellers of paradise. The dwellers of all the spiritual realms started supplicating for safety. All idols prostrated. Laat and 'Uzza came out of their places and were saying:The Trustworthy Prophet has come. The True One has come to them. The Quraish doesn't realize what distinction has it been granted. For days after it, people heard a voice from the Ka'aba. It was saying: Now my radiance will be returned to me. Now those who circumambulate (perform Tawaf) will come to me. Now, I will be cleaned of the filth of the days of ignorance. O 'Uzza! You are finished. The Ka'aba swayed for 3 days and 3 nights. This was the first sign that the Quraish saw on the occasion of the birth of the Holy Prophet (Sallallahu alaihi wa sallam). (Khasaaais-e-Kubra, Vol. 1, Pg. No. 80)

Hadhrat 'Abdul Muttalib says: I heard a voice from the walls of the Ka'aba: The Master of the Universe has been born. His very presence will dispel the darkness of disbelief. He will purify the world and will invite people towards the One Lord Almighty.

(As Seeratul Halabiyya, Vol. 1, Pg. No. 86)

Proof # 1

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَفَرَزْنَا قَالَ فَوَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

And remember when Allah took a covenant from the Prophets; "If I give you the Book and knowledge and the (promised) Noble Messenger comes to you, confirming the Books you possess, you shall positively, definitely believe in him and you shall positively, definitely help him"; He said, "Do you agree, and accept My binding responsibility in this matter?" They all answered, "We agree"; He said, "Then bear witness amongst yourselves, and I Myself am a witness with you."

[Surah Aale I`mran 3:81]

"Allah has never sent a prophet, from Adam onward, unless he took from Him the covenant regarding Mohammed (Peace and Blessings be upon Him) : if Mohammed (Peace and Blessings be upon Him) is sent in that prophet's lifetime, he was to believe in him and support him, and that prophet was to take this covenant to his people as well."

(Syedna Ibn Abbas)

Proof # 2

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

And remember when Eisa the son of Maryam said, "O Descendants of Israel! Indeed I am Allah's Noble Messenger towards you, confirming the Book Torah which was before me, **and heralding glad tidings of the Noble Messenger who will come after me – his name is Ahmed** (the Praised One)"; so when Ahmed came to them with clear proofs, they said, "This is an obvious magic."

[Surah Saff 61:6]

Proof # 3

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

O dear Prophet, did you not see how did your Lord deal with the People of the Elephant? **[Surah Feel 105:1]**

It is well known that Allah protected the Meccans from the attack of Abraha, and that this took place in the year of the Holy Prophet (Peace and Blessings be upon Him)'s birth. This event is an indication of the prestige of the Holy Prophet (Peace and Blessings be upon Him) , and a clear proof of Allah's great favour in the year of the Holy Prophet (Peace and Blessings be upon Him)'s birth.

Proof # 4

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

And when the Book from Allah came to them, which confirms the Book in their possession - and before that they used to seek victory through the medium of this very Prophet (Mohammed (Peace and Blessings be upon Him)) over the disbelievers; so when the one whom they fully recognised came to them, they turned disbelievers - therefore Allah's curse is upon the disbelievers...

[Surah Baqarah 2:89]

Proof # 5

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life O dear Prophet (Mohammed (Peace and Blessings be upon Him) [Surah Hijr 15:72]) - they are indeed straying in their intoxication.

Note here that Allah has sworn upon the entire life of His Holy Prophet (Peace and Blessings be upon Him) – this includes the time of his noble birth!

Proof # 6

وَالْعَصْرِ

By oath of this era of yours (O dear Prophet Mohammed (**Peace and Blessings be upon Him**)). [Surah A`sr 103:1]

How did Allah celebrate this on the DAY of the Prophet's birth?

1) He made the Ka'aba lean in prostration towards the place of the noble birth.

2) Allah caused the idols to fall down.

3) He extinguished the fires of Persia.

4) Only male children were born on that day.

5) The skies were illuminated.

6) Paradise was further decorated on this occasion.

7) Allah removed drought from Mecca, turned the earth green and made the trees bear fruit, and blessings came to the Quraish from every direction

8) Allah stopped sending down torments.

9) He sent down the maidens of Paradise to give company to Syeda Amina .

10) He sent down Angel Gibreel to carry the Holy Prophet (Peace and Blessings be upon Him), and announce his birth all over the world.

ALLAH'S GIFTS TO MANKIND DUE TO THE COMING OF THE Holy Prophet (Peace and Blessings be upon Him)

Proof # 1

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

The way We have sent to you a Noble Messenger from among you, who recites to you Our verses and purifies you, and teaches you the Book and sound wisdom, and teaches you what you did not know...

[Surah Baqarah 2:151]

Proof # 2

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error.

[Surah Aale I`mran 3:164]

Note that Allah has called the Holy Prophet (Peace and Blessings be upon Him) – as one of His greatest favours to Muslims.

Proof # 3

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ
الْمُفْلِحُونَ

"Those who will obey this Noble Messenger, the Herald of the Hidden who is untutored (except by Allah), whom they will find mentioned in the Taurat and the Injeel with them; he will command them to do good and forbid them from wrong, and he will make lawful for them the good clean things and prohibit the foul for them, and he will unburden the loads and the neck chains which were upon them; so those who believe in him, and revere him, and help him, and follow the light which came down with him - it is they who have succeeded." [Surah Aa`raf 7:157]

Note that to honour the Holy Prophet (Peace and Blessings be upon Him) is part of faith. To disrespect him is blasphemy.

Proof # 4

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It is He Who has sent among the unlettered people a Noble Messenger from themselves, who recites His verses to them and purifies them, and bestows them the knowledge of the Book and wisdom; and indeed before this, they were in open error.

[Surah Juma`h 62:2]

Proof # 5

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And it is not for Allah to punish them while you (O dear Prophet) are amongst them; and Allah will not punish them as long as they are seeking forgiveness.

[Surah Anfal 8:33]

Proof # 6

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We did not send you (O dear Prophet) except as a mercy for the entire world.

[Surah Ambiya 21:107]

Note that Allah has named the Holy Prophet (Peace and Blessings be upon Him) “a mercy unto mankind”.

How has Allah rewarded the Muslims after the day of the Prophet’s birth?

1. He sent down the Holy Qur’an.
2. He sent down the sound Wisdom (i.e. the Prophet’s Sunnah)

3. He made the Holy Prophet (Peace and Blessings be upon Him) as a Mercy to all mankind.
4. He lessened the punishments of Muslims sins.
5. He increased the rewards tenfold for Muslims' good deeds.
6. He lessened the burdens on the necks of Muslims.
7. He accepts forgiveness who seek it from him, and for whom the Holy Prophet (Peace and Blessings be upon Him) seeks forgiveness.
8. He has kept open the doors of forgiveness till the very end.
9. He has promised first entry in to Paradise for the Muslims.
10. This list is endless.

From the above it is proven that Allah has gifted mankind with innumerable favours due to the Mawlid of the Holy Prophet (Peace and Blessings be upon Him) , and that these favours shall continue. So this commemoration by Allah is still ongoing. This also proves that any day can be chosen to commemorate this auspicious occasion, because the gifts and commemoration from Allah are continuous, every day, every hour, every moment. Muslims usually choose the 12th day of Rabi-ul-Awwal, because that is the day the Holy Prophet (Peace and Blessings be upon Him) was born, and is the easiest to remember. Any other day can also been chosen. And we all know that unless something is scheduled, it is human nature to keep postponing it or to simply forget it.

The Holy Qur'an Says ::..

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا وَآيَةً

مِّنكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

Eisa, the son of Maryam, said, "O Allah, O our Lord! Send down to us a table spread from heaven, so that it may become a day of celebration for us – for our former and latter people - and a sign from You; and give us sustenance - and You are the Best Provider Of Sustenance."

[Surah Al-Ma'idah, Verse 114]

The day when food is sent from skies is day of rejoicing (EID); then the day when soul of universe Peace be with him was born must be the delight for the day of rejoicing.

Look what Allah has said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And abundantly proclaim the favours of your Lord. [Surah Al-Duha, Verse 11]

Allah himself commemorating Milad in Holy Qur'an as we do in our gatherings, Allah SubHanuhu wa Ta'ala Says in the Holy Qur'an:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

It is He Who has sent His Noble Messenger with the guidance and the true religion, in order to make it prevail over all other religions; and Allah is sufficient as a Witness.

[Surah Al-Fatha, Verse 28]

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

And remember when Eisa the son of Maryam said, "O Descendants of Israel! Indeed I am Allah's Noble Messenger towards you, confirming the Book Torah which was before me, and heralding glad tidings of the Noble Messenger who will come after me – his name is Ahmed (the Praised One)"; so when Ahmed came to them with clear proofs, they said, "This is an obvious magic." [Surah As-Saf, Verse 6]

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful.

[Surah Tauba, Verse 128]

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger (Prophet Mohammed - peace and blessings be upon him) from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error.

[Surah Aal-e-Imran, Verse 164]

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ... قُلْ
بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

O mankind! The advice has come to you from your Lord and a cure for the hearts - and guidance and mercy for believers. Say, "Upon Allah's munificence and upon His mercy - upon these should the people rejoice"; that is better than all their wealth and possessions.

[Surah Al-Yunus, Verse 57/58]

And this is what we do, we celebrate; we rejoice; we do spend our money to show gratitude to Allah Almighty on his greatest mercy and Blessing i.e. celebrations of Milad-un-Nabi because Qur'an Says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We did not send you (O dear Prophet Mohammed - peace and blessings be upon him) except as a mercy for the entire world.

[Surah Al-Anbiya, Verse 107]

When beloved Prophet (Peace and Blessings be Upon him) is celebrating his birthday not yearly but every Monday then how it can be labeled as Shirk or Bid'at?

Beloved Prophet Muhammad SallAllaho Alaihi wa Sallam himself commemorated about his birth in numerous Ahadith. Few of them are presented below.

ورأت أمي حين حملت بي أنه خرج منها نور أضاء له قصور بصرى من أرض الشام
Holy Prophet (Peace and Blessings of Allah be Upon Him) said: "When my mother gave birth to me she saw a light proceeding from her which showed her the castles of Syria"

References:

1. Ibn Hisham; Tafsir Ibn Kathir 4:360
2. Bayhaqi, Dala'il an-Nubuwwa 1:110
3. Haythami, Zawa'id 8:221

4. Ibn al-Jawzi 'al-Wafa'
5. Qadi Iyad, 'al-Shifa'
6. Musnad Ahmad 4:127

أول ما خلق الله تعالى نوري

The Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) has stated, "The very first thing which Almighty Allah SubHanuhu wa Ta'ala created was my Noor."

References:

1. Tafseer Nashyapuri, Page 55, Vol. 8
2. Tafseer Araa'is ul Bayaan, Page 238, Vol. 1
3. Tafseer Roohul Bayaan, Page 548, Vol. 1
4. Zirkaani ala al-Mawahib, Page 37, Vol. 1
5. Madarij an-Nabuwwah, Page 6, Vol. 2
6. Bayaan al-Miladun Nabi li Ibn Jauzi, Page 24

Sharih al-Bukhari Imam Ahmad Qastalani (Radi Allahu Ta'ala Anhu) states in his most distinguished work "Muwahib al laduniyah" that narration has been made by Hadrat Imam Zainul Abedeen (Radi Allahu Ta'ala Anhu) who narrates from His father Hadrat Imam Husain (Radi Allahu Ta'ala Anhu) who narrates from His father Hadrat Ali Mushkil Kusha (Radi Allahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi wa Sallam) has stated,

كنت نورا بين يدي ربي قبل خلق آدم باربعة عشر ألف عام

"I was a Noor (Light) by my creator 14000 years before the creation of Hadrat Adam (Alaihis Salaam)"

References:

1. Muwahib al-Laduniyah, Page 10, Vol. 1
2. Zirkani ala al-Mawahib, Page 49, Vol. 1
3. Jawahir al-Bihar, Page 774
4. Anwaar al-Muhammadiya, Page 9
5. Tafseer Rooh al-Bayan, Page 370, Vol. 2
6. Hujjatullahi Ala al-Alameen

Pupil of Imam Malik and the teacher of Imam Ahmed Bin Hanbal and Hafizul Hadith Abdul Razzak Abu Bakr Bin Hamman, the teacher of the teachers of Imam Bukhari and Imam Muslim, in his Book "Musannaf", has narrated from Hadrat Jabir bin Abdullah Ansari and his son (Radi Allahu Ta'ala Anhum), that he asked the Holy Messenger of Allah (Peace and Blessings of Allah be Upon Him)

روى عبد الرزاق -فيما قيل- عن جابر رضي الله عنه قال: "قلت: يا رسول الله بأبي أنت وأمي

أخبرني عن أول شيء خلقه الله تعالى قبل الأشياء؟ قال: يا جابر إن الله تعالى خلق قبل الأشياء نور نبيك من نوره فجعل ذلك النور يدور بالقدرة حيث شاء الله ولم يكن في ذلك الوقت لوح ولا قلم ولا جنة ولا نار ولا ملك ولا سماء ولا أرض ولا شمس ولا قمر ولا جنى ولا إنسي، فلما أراد الله أن يخلق الخلق قسم ذلك النور أربعة أجزاء فخلق من الجزء الأول القلم، ومن الثاني اللوح، ومن الثالث العرش، ثم قسم الجزء الرابع أربعة أجزاء فخلق من الجزء الأول حملة العرش، ومن الثاني الكرسي، ومن الثالث باقي الملائكة، ثم قسم الرابع أربعة أجزاء فخلق من الأول السموات، ومن الثاني الأرضين، ومن الثالث الجنة والنار، ثم قسم الرابع أربعة أجزاء فخلق من الأول نور أبصار المؤمنين، ومن الثاني نور قلوبهم وهي المعرفة بالله، ومن الثالث نور أنسهم وهو التوحيد لا إله إلا الله محمد رسول الله...."

O Prophet of Allah! My parents be sacrificed upon you, what did the Almighty Allah SubHanuhu wa Ta'ala first create?" The Prophet (Sallallahu Alaihi wa Sallam) replied: "Allah first created my Noor (Light) of His Noor. This Noor traveled about according to the Will of Allah. At that time, there was no Heaven, Hell, Lawh (Divine Tablet), Pen, Earth, Skies, Sun, Moon, Jinn or Human Beings. When He decided to create, He divided that Noor into four parts. From one part He created the Pen, from the second, the Lawh and from the third, he made the Arsh (Throne). He divided the fourth part into a further four parts. From one, He created those Angels who carry the Arsh, from the second, the Kursi (Divine Chair) and from the third, He created the Angels. He again divided the remaining parts into a further four parts. From one, He created the skies. The second was used in creating the planets. From the third, Heaven and Earth were created. Once again, He divided the fourth part into a further four parts. From one part He created the power with which the believers see. From the second, He created in the hearts of the Believers the Noor of Marifat. From the third, He created Noor in the tongues of the Believers, so that they can read the Kalima of Tawheed.

References:

1. Muwahib al-Ladunniyah, Page 9, Vol. 1
2. Zirkani Shareef, Page 46, Vol. 1
3. Seerate al-Halabia, Page 37, Vol. 1
4. Mutali ul Musarraat Sharah Dalail Khayrat, Page 610
5. Afdal al-Qura by Imam Ibn Hajr Makki
6. Hujatullahu ala al-Alameen, Page 68
7. Anwaar al-Muhammadiya, Page 9
8. Aqidat ash-Shuhada, Page 100
9. Fatawa Hadithia, Page 51
10. Dalaa'il an-Nubuwwah By Imam Baihaqi
11. Khamees by Allama Dayar Bakri
12. Madarij an-Nabuwwat by Skaykh Abdul Haq Muhaddith Dehlvi

Allama Muhammad Bin Alawai Malki have stated in his work, Houal al-IHtifal Bi Zikri

Mawlid an-Nabawi Ash-Sharif:

Prophet Sallallahu Alaihi wa Sallam after announcing his prophet hood, did his Aqeeqa, not only this, he also stood on his mim'ber sharif (pulpit) and recited his Shajra (Ancestral Tree), commemorated the birth of Hadrat Adam and Status of Hadrat Ibrahim, Hadrat Esa, Hadrat Moosa Alaihimus Salam. He ordered few of his companions to recite his praise; Many of the Companions offered poems in the prominence and praise of Syyiduna Rasoolullah, He was delighted hearing this and prayed for his companions.

[Houl al-iH'tifal Bi Zikri Mawlid an-Nabawi Ash-Sharif, Published in Lahore 1987]

ALLAH COMMANDS US TO REMEMBER HIS FAVOURS, TO INCREASE HIS WORSHIP ESPECIALLY ON THE GREAT DAYS, AND TO REJOICE UPON HIS FAVOURS & MERCY

Proof # 1

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Therefore remember Me, I will cause you to be spoken of and acknowledge My rights, and do not be ungrateful

[Surah Baqarah 2:152]

Proof # 2

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Undoubtedly Safa and Marwah are among the symbols of Allah; so there is no sin on him, for whoever performs the Hajj of this House (of Allah) or the Umrah to go back and forth between them; and whoever does good of his own accord, then (know that) indeed Allah is Most Appreciative, the All Knowing. **[Surah Baqarah 2:158]**

Note here that Allah has promised excellent reward for those who good deeds of their own accord (increase their non-obligatory worship) - for such Allah will be "Most Appreciative".

Proof # 3

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

O Descendants of Israel! Remember My favour which I bestowed upon you, and fulfil your covenant towards Me, I shall fulfil My covenant towards you; and fear Me alone. **[Surah Baqarah 2:40]**

Proof # 4

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَيِّي فَصَلُّوا عَلَيَّ عَلَى الْعَالَمِينَ

O Descendants of Israel! Remember the favour of Mine, which I bestowed upon you and gave you superiority over others of your time. [Surah Baqarah 2:47]

Note the superiority is by the sending of the Noble Messengers.

Proof # 5

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَارًا لِيَتَّعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ يَكُلُّ شَيْءٍ عَلِيمٌ

And when you have divorced women, and their term reaches its end, either retain them on good terms within this period or release them with kindness; and do not retain them in order to hurt them, hence transgressing the limits; and he who does so harms only himself; and do not make the signs of Allah the objects of ridicule; and remember Allah's favour that is bestowed upon you and that He has sent down to you the Book and wisdom, for your guidance; keep fearing Allah and know well that Allah knows everything. [Surah Baqarah 2:231]

The favour separately mentioned here is the advent of the Holy Prophet (Peace and Blessings be upon Him)

Proof # 6

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error. [Surah Aale I`mran 3:164]

Note that the Holy Prophet (Peace and Blessings be upon Him) is one of Allah's greatest favours to mankind.

Proof # 7

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

And when Moosa said to his people, "O my people! Remember Allah's favour upon you, that He created Prophets among you, and made you kings, and has now given you what He has not given to any one else in this world.". [Surah Maida 5:20]

Note that the creation of Prophets is mentioned as a separate favour.

Proof # 8

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ... قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

O mankind! The advice has come to you from your Lord and a cure for the hearts - and guidance and mercy for believers. Say, "Upon Allah's munificence and upon His mercy - upon these should the people rejoice"; this is better than all the wealth they hoard.

[Surah Yunus 10:57-58]

Proof # 9

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

And indeed We sent Moosa along with Our signs that, “Bring your people from the realms of darkness into light - and remind them of the days of Allah; indeed in them are signs for every greatly enduring, grateful person.” [Surah Ibrahim 14:5]

The “days of Allah” refers to days when various favours were bestowed.

Proof # 10

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And abundantly proclaim the favours of your Lord. [Surah Duha 93:11]

Note that we are commanded here to keep proclaiming the “favours” of our Lord Allah.

Objection : A lot of Unislamic activities are done in some Milad un Nabi ﷺ Gatherings and Jaloos :

Reply :

Nikah/marriage, is a Sunnah and an Islamic pure Practice. But these days, if people have unislamic action during Nikah Ceremony for Example , Dancing, singing ,music Bands, intermingling of Non mehrams ,Mehndi ceremony and what not. Then that doesn't makes entire Nikah/marriage Haram . But the actions of those Few individuals during Nikah Ceremony is haram . Similarly many other Islamic **Festivals like EID ul Fitr (Chand Raat/Night before Eid)** which are celebrated in wrong manner by doing a lot of UnIslamic practices. This doesn't makes Entire Eid ul Fitr haram (naoozbillah) . But the unislamic actions done by people during Eid ul Fitr should be criticized. Same is case with several other Islamic practices and festivals.

In same way, if some people during gatherings of Milad un Nabi do unislamic acts e.g Dancing, music , etc . It doesn't makes the Act of Celebrating Mawlid as unislamic . But those individuals should be criticized who do unislamic acts.

In most of places around the world, Muslims alhamdulillah Celebrate Mawlid in Islamic manner, But Reciting Durood, Nasheeds, Lectures on Seerah of Prophet and Sahabas [ra]. Talking about Sunnahs, Feeding the poor Recitation of Quran, in Form of Juloos/Crowd gathering and doing Other Forms of Dhikr Allah. Hence we should look at the Positive side and not the negative actions done by a Few.

Objection : Why Celebrate Mawlid un Nabi ﷺ only 1 day a Year on 12th of Rabi ul Awaal ?

Reply :

Muslims don't believe and don't celebrate Mawlid un Nabi ﷺ only one day a year. But **Mawlid un Nabi ﷺ** is celebrated throughtout a Year and Everyyear. Once Prophet is born then every single minute and hour of the year should be **Mawlid un Nabi ﷺ** for us , not just one day of the year.

We not only celebrate Eid Milad un Nabi (ﷺ) in the month of Rabiul Awwal but we also celebrate Mawlid Al Sharif when;

- buy or move into a new a house when all blesses us with success
- we get a new job After graduation
- start new business When an honour is received
- when Allah bless us with a child
- on the occasion of weddings
- When Allah fulfils a need OR Mannat (Nazr)
- Every Monday
- Every 12th days of the month
- The whole month of Rabiul Awwal
- And the 12th day of Rabiul Awwal

Mawlid Al Sharif is a gathering of Dhikr of Rasoolullah (ﷺ). We believe wherever the Dhikr of Rasoolullah (ﷺ) is done, Allah removes sufferings and calamities, hunger and famine, diseases and epidemics, sorrows and sadness, curses and sorcery, shortening of sustenance from those places and good-mannered righteous children are raised there. Milad Sharif is way of thanking Allah on His blessings.

Objection : Lightning during Mawlid ?

Wahabis often ask what is the basis for lighting up houses and places on Mawlid?

ورأت أمي حين حملت كأنه خرج منها نور أضاءت له بصرى من أرض الشام

Translation: Holy Prophet (Peace Be Upon Him) said :.. “When my mother was pregnant (with me), she saw a Nur (light) emerged from her which lighted up the (palaces of) Busra which is a land of Syria

Reference :

-> **Imam al-Hakim in his Mustadrak** ala Sahihayn # 4174. Imam al-Hakim declared it authentic and al-Dhahabi also called it Sahih in Talkhees]

Imam Ahmad (16700) narrated from al-‘Irbaad ibn Saariyah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said... and he mentioned the hadeeth according to which the mother of the Messenger of Allaah (peace and blessings of Allaah be upon him) saw, when she gave birth to him, a light which illuminated the palaces of Syria.

Objection : Reciting Nasheeds/Naats on mawlid is a bidah ?

Reply

Names of Naat Khawan Sahaba (RA)

History & Hadith books have recorded many Naats of Sahaba. E.g. Bukhari Vol. 2, Book 17, No. 122 says:

(Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows..."

Here is a list of Sahaba whose Naat Khawani is known:

1. Hazrat Abbas Bin Abdul Mutalab (رضى الله عنه)
2. Hazrat Hamza (رضى الله عنه)
3. Hazrat Abu Talib (رضى الله عنه)
4. Hazrat Abu Bakar (رضى الله عنه)
5. Hazrat Umar (رضى الله عنه)
6. Hazrat Usman (رضى الله عنه)
7. Hazrat Ali (رضى الله عنه)
8. Hazrat Fatima (رضى الله عنها)
9. Hazrat Safiya (رضى الله عنها)
10. Hazrat Abu Sufyan Bin Haris (رضى الله عنه)
11. Hazrat Abdullah Bin Rawaha (رضى الله عنه)
12. Hazrat Kaab Bin Malik (رضى الله عنه)
13. Hazrat Hassan Bin Saabit (رضى الله عنه)
14. Hazrat Zuhair Al-Jashmi (رضى الله عنه)
15. Hazrat Umar Bin Malik (رضى الله عنه)
16. Hazrat Abbas Bin Marwas (رضى الله عنه)
17. Hazrat Kuwa Bin Hubaira (رضى الله عنه)
18. Hazrat Abu Uza (رضى الله عنه)
19. Hazrat Abdullah (رضى الله عنه)
20. Hazrat Bakr Bin Wail (رضى الله عنه)
21. Hazrat Malik Bin Mamt (رضى الله عنه)

22. Hazrat Umas Bin Zumaim (رضى الله عنه)
23. Hazrat Usaid Bin Salama (رضى الله عنه)
24. Hazrat Malik Bin Saad (رضى الله عنه)
25. Hazrat Qais Bin Bahd (رضى الله عنه)
26. Hazrat Umr Bin Subaih (رضى الله عنه)
27. Hazrat Kalab Bin Usaid (رضى الله عنه)
28. Hazrat Nabgha Jadi (رضى الله عنه)
29. Hazrat Nazm Bin Ghuma (رضى الله عنه)
30. Hazrat Al-Aamshi (رضى الله عنه)
31. Hazrat Fuzala (رضى الله عنه)
32. Hazrat Amr Bin Aqwa (رضى الله عنه)
33. Hazrat Amr Bin Salam (رضى الله عنه)
34. Hazrat Abbas Al-Sulmi (رضى الله عنه)
35. Hazrat Kaab Bin Zuhair (

The Prophet (صلى الله عليه وآله وسلم) Liked Naat Khawani

There are many instances recorded in the books of Hadith and History which show that the act of Naat Khawani was much liked by the Prophet (صلى الله عليه وآله وسلم).

According to Hazrat Aaisha (RA), the Prophet (صلى الله عليه وآله وسلم) used to offer **Manbir** to Hassan Bin Saabat (رضى الله عنه) **Tirmizi / Ahmad Bin Hanbal / Hakim).**

He also used to pray that جبريل (جبريل) should help him and that جبريل (جبريل) verifies whatever Hassan (ra) is saying **(Muslim).**

He (صلى الله عليه وآله وسلم) gave many rewards (physical or in the form of prayers) to Naat Khawans which shows his liking for Naat.

One of such example is given here: Hazrat Kaab Bin Zuhair (رضى الله عنه) recited 200-verses long Naat and on listening the verse "Verily the prophet (صلى الله عليه وآله وسلم) is noor, and noor is extracted from him, and he is among the sharp swords of Allah to defend Din.", the Prophet Muhammad (صلى الله عليه وآله وسلم) became so happy that he threw his blanket (كلمى) towards Hazrat Kaab Bin Zuhair (رضى الله عنه) as a prize. **(Tabrani / Bahaqi / Ibn-e-Hasham / Majma-u-Zawaid / Hakim Mustadrak)**

Naat Khawani at Important Events

Objection : Why is mawlid in subcontinent referred to as "EID"

Reply

Just in case if some one asks why we call Eid milad un Nabi [salehalawaallihi wasalam] as "EID" as there are only two Eids in Islam, so here is a reply to

that as well

Are there only 2 Eids in Islam?

Some people think that Fitr (فطر) and Izha (الاضحى) are our only Eids and calling **another day as Eid is like overriding the sayings of Prophet Muhammad (صلى الله عليه وآله وسلم)**. This concept however gets negated from the **following Hadith**.

Hazrat Abdullah Bin Abbas (رضى الله عنه) reports that Prophet Muhammad (صلى الله عليه وآله وسلم) **called Friday (Jumaa) as the Eid day (يوم العيد) for Muslims.**

ref: (Ibn-e-Maja / Tabrani / Ahmad Bin Hanbal / Ibn-e-Huzaima / Hakim).

This makes clear that there are more than 50 (as Friday comes every week) Eids in Islam, and not just 2 Eids.

When we call the Day of Milad-un-Nabi (صلى الله عليه وآله وسلم) as Eid, **we call it in its linguistic sense (because it is a day of happiness)**. Its permissibility is evident from the following Hadith (which came in 4 different chapters of Bukhari as well as in other authentic books of Hadith)

Prophet [saw] and Sahabas [ra] Calling Friday Eid in a linguistic sense

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ إِيَّاسِ بْنِ أَبِي رَمْلَةَ، قَالَ سَمِعْتُ مُعَاوِيَةَ، سَأَلَ زَيْدَ بْنَ أَرْقَمٍ أَشْهَدْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِيدَيْنِ قَالَ نَعَمْ صَلَّى الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ .

It was narrated that Iyas bin Abi Ramlah said:

"I heard Mu'awiyah asking Zaid bin Arqam: **'Did you attend two 'Eids** with the Messenger of Allah ﷺ?' **He said: 'Yes; he prayed 'Eid at the beginning of the day**

then he granted a concession with regard to jumu'ah."

Grade : Hasan

(Sunan an-Nasa'i Vol. 2, Book 19, Hadith 1592
باب الرُّخْصَةِ فِي التَّخْلُفِ عَنِ الْجُمُعَةِ، لِمَنْ شَهِدَ الْعِيدَ

"

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ الْمُغْبِرَةِ، عَنْ
إِيَّاسِ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ، قَالَ سَمِعْتُ رَجُلًا، سَأَلَ زَيْدَ بْنَ أَرْقَمَ هَلْ شَهِدْتَ مَعَ رَسُولِ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِيدَيْنِ فِي يَوْمٍ قَالَ نَعَمْ . قَالَ فَكَيْفَ كَانَ يَصْنَعُ قَالَ صَلَّى الْعِيدَ ثُمَّ رَخَّصَ
فِي الْجُمُعَةِ ثُمَّ قَالَ " مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ "

It was narrated that Iyas bin Abi Ramlah Ash-Shami said:

"I heard a man asking Zaid bin Arqam: 'Were you present with the Messenger of Allah
ﷺ when there were two 'Eid on one day?' He said: 'Yes.' He said: '**What did he
do?**' He said: '**he prayed the 'Eid prayer, then he granted a concession not to
pray the Friday,** then he said: "Whoever wants to pray (Friday), let him do so.

Grade : Hasan (Darussalam)

(Sunan Ibn E Majah Vol. 1, Book 5, Hadith 1310)

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ
الْخَطَّابِ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْآخِرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ . قَالَ أَبُو عُبَيْدٍ
ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عِقَانَ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ وَقَالَ إِنَّهُ قَدْ اجْتَمَعَ لَكُمْ فِي
يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ أَحَبَّ مِنْ أَهْلِ الْعَالِيَةِ أَنْ يَنْتَظِرَ الْجُمُعَةَ فَلْيَنْتَظِرْهَا وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ
أَذِنْتُ لَهُ . قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - وَعُثْمَانَ مَحْضُورًا - فَجَاءَ
فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ .

Yahya related to me from Malik from Ibn Shihab that Abu Ubayd, the mawla of Ibn
Azhar said, "I was present at an id with Umar ibn al- Khattab. He prayed, and then after
he had prayed he gave a khutba to the people and said, 'The Messenger of Allah ﷺ,
may Allah bless him and grant him peace, forbade fasting on these two days - the day
you break your fast (after Ramadan), and the day you eat from your sacrifice (after
Hajj) . ' "

Abu Ubayd continued, "Then I was present at an id with Uthman ibn Affan. He came and
prayed, and when he had finished he gave a khutba and said, '**Two ids have been**

joined together for you on this day of yours. If any of the people of al-Aliyya (the hills outlying Madina) want to wait for the jumua they can do so, and if any of them want to return, I have given them permission.' Abu Ubayd continued, "Then I was present at an id with AIi ibn Abi Talib (at the time when Uthman was being detained). He came and prayed, and then after he had prayed he gave a khutba."

Grade: Sahih Hadith

(mawtta malik : Book 10, Hadith 435)

قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّيْتُ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أُذِنَتْ لَهُ.

Narrated Abu `Ubaid:

(in continuation of above). **Then I witnessed the `Id with `Uthman bin `Affan, and that was on a Friday.** He offered the prayer before the sermon, saying, "**O people! Today you have two Eids together,** so whoever of those who live at Al-`Awali (suburbs) would like to **wait for the Jumua prayer, he may wait,** and whoever would like to return (home) Is granted my permission to do so."

(Sahih al-Bukhari Vol. 7, Book 68, Hadith 479)

، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، وَعُمَرُ بْنُ حَفْصِ الْوَصَّابِيُّ، - الْمَعْنَى - قَالَ حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ الضَّبِّيِّ، عَنِ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " قَدِ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْرَاهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجْمِعُونَ " . قَالَ عُمَرُ عَنْ شُعْبَةَ .

Narrated AbuHurayrah:

The Prophet ﷺ said: Two Eids ('Id and Friday) have synchronised on this day.

If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him.

But we shall offer the Friday prayer.

This tradition has been narrated by 'Umar from Shu'bah.

Grade : Sahih

(Sunan Abi Dawud 1073 Book 2, Hadith 684)

حَدَّثَنَا عَمَّارُ بْنُ خَالِدِ الْوَاسِطِيِّ، حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنِ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ بْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيِّبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسَّيِّئَاتِ " .

It was narrated that Ibn 'Abbas said:

"The Messenger of Allah ﷺ said: 'This day is an 'Eid (festival) which Allah has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick."

Grade : Hasan

(Ibn e majah Book 5, Hadith 1152)

، حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ، حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ، عَنِ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اجْتَمَعَ عِيدَانِ عَلَيَّ عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى بِالنَّاسِ ثُمَّ قَالَ " مَنْ شَاءَ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا وَمَنْ شَاءَ أَنْ يَتَخَلَّفَ فَلْيَتَخَلَّفْ " .

It was narrated that Ibn 'Umar said:

"Two 'Eid came together at the time of the Messenger of Allah ﷺ, so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'"

Grade : Hasan

(Ibn e majah Vol. 1, Book 5, Hadith 1312)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنِ عَمَّارِ بْنِ أَبِي عَمَّارٍ، قَالَ قَرَأَ ابْنُ عَبَّاسٍ : (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا) وَعِنْدَهُ يَهُودِيٌّ فَقَالَ لَوْ أَنْزَلْتُ هَذِهِ عَلَيْنَا لَأَتَّخِذْنَا يَوْمَهَا عِيدًا . قَالَ ابْنُ عَبَّاسٍ فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدٍ فِي يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ وَهُوَ صَحِيحٌ .

Narrated 'Ammar bin Abi 'Ammar:

"Ibn Abbas recited: This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion (5:3). And a Jew was with

him who said: 'If this Ayah was revealed to us then we would have taken that day as a day of celebration.' **So Ibn 'Abbas said: 'Indeed it was revealed on two 'Eids: On Friday, and on the Day of 'Arafah.'"**

Grade : Sahih

(Sunan Tirmidhi ,Vol. 1, Book 44, Hadith 3044)

قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ عَلَيْنَا أَنْزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا لَلَّاتُخَدُّنَا ذَلِكَ الْيَوْمَ عِيدًا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَنِّي أَعْلَمُ أَيَّ يَوْمٍ أَنْزَلَتْ هَذِهِ الْآيَةُ أَنْزَلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ

A Jew asked from Hazrat Umar (رضى الله عنه) / Abdullah Bin Abbas (رضى الله عنه) that there is a verse in Quran, which if had been in our Torah, we would have celebrated it as an Eid. He asked which verse. Jew quoted the verse "This day have I perfected your religion for you, completed My favour upon you, and have chosen have chosen for you Islam as your religion." (Al-Maaida 5:3) . **Hazrat Umar (RA) / Abdullah Bin Abbas (RA) replied, we already celebrate two Eids on this day, the Eid of Juma and the Eid of Arafa .**

[Bukhari 45,, Nisai 5027/ Muslim / Tirmizi).

So here Sahaba were legislating a new Eid (Eid of Arafah) on their own, or were they using the word **"Eid" in its linguistic sense?**

On the revelation of one verse of Quran, Sahaba are suggesting the celebration of 2 Eids, and we cannot call the day of birth of Sahib-e-Quran (□□□□ □□□□) as Eid? 😊

many more days were declared eid

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ وَهِيَ أَيَّامٌ أَكَلٍ وَشُرْبٍ

Sayyidina Uqbah ibn Aamir reported that Allah's Messenger (SAW) said, **"The day of Arafah, the day of sacrifice and the days of tashriq are eid days (festivals) for us, the people of Islam.**

These are days to eat and drink".

[Abu Dawud 2419, Nisai 3001][tirmidhi book 59 hadith 773]

Here even Arafah is called "EID" day by Prophet [salehalawaalihi wasalam] where as Arafah is before 10th of Zil Hajj and no where near Eid ul Adha days

The act of Naat Khawani has been recorded on the most memorable events in Islam. Like entry in Madina (at the time of Hijrat-e-Madina (هجرت مدینه)), entry in Mecca (at the time of Victory of Mecca (فتح مكه)) was also celebrated by reciting Naats loudly. On this occasion Hazrat Abdullah Bin Rawaha (رضى الله عنه) were walking in front of the Islamic army and were reciting the verses of Naat loudly. Hazrat Umar (رضى الله عنه) came to him and asked is it justified that you are reciting the verses loudly near harm حرم and that too in the presence of the prophet (صلى الله عليه وآله وسلم). The prophet (صلى الله عليه وآله وسلم) himself intervened and said: Don't stop him from that. His verses are wounding the hearts of كفار like arrows.[/B][/B]

(tirmizi / Nisai)

Now a few bidahs in muslim groups against mawlid .

The intention behind showing this is to unite the ummah and make it more tolerant towards each other.

Objection: Isn't rejoicing on Mawlid a Biddah

Reply:

Only Shatan cries on Mawlid and rest of universe rejoices. This is proved from Quran above and Hadiths prove that Prophet [salehalawaalihi wasalam] used to celebrate and give importance to the day by doing special Zikr of Allah and special worship like fasting. Also Flags were put when Prophet

[salehalawaalihi wasalam] was born . So rejoicing on the day is a sunnah where as taking out juloos, coming on T.V etc or doing Ijhtemas like seen at Raiwind , lahore by Tableegi jammah and other religious schools as well are new actions according to time , There were many not present in Prophet [saw] time but this day was rejoiced and special worship was done and this is proved.

also Mawlid un nabi [saw] is being celebrated in the way it is today since 1200+ years by early muslims, Earlier than sciences of Hadiths and Siha e Sitta was written or compiled by imams [rah] which was also done much later

Here is details on **Categories of Bidah [innovations, bidats] in Islam :Every innovation Bidah is not bad** <http://sunniforum.net/showthread.php?t=1181>

Now a few bidahs in muslim groups against mawlid .

The intention behind showing this is to unite the ummah and make it more tolerant towards each other.

Now there are few sects like Wahabis [salafis,ghair muqalids] and Deobandis who surprisingly claim to be bidah free, They claim to only Follow Quran and Sahih hadiths and consider following Ijhatehaad of any Imam Shirk if its again Sahih hadiths. Here are few innovations in these muslims which are practised 365 days a year and proved from no Sahih hadiths but surprisingly they still claim to be bidah proof.

Some Biddahs in Wahabi/salafi /ahle hadith sect

I have mentioned them in particular as they are the noe most vocal in accusing other muslims of biddats,m I would like to ask them proofs of followiong bidats from only **Sahih and Marfu Hadiths ,nothing else**

Biddat Number 1

▶ offer azan of tahajud, in Pakistan and Saudi Arabia, Where did Aqah Karim (Saleh Ala Waalihi Wasalam) or Sahabas (Ra) did this act throughout their life, And I am talking about Tahajud Azan, its a Bida'h

Biddat Number 2

▶ **Misyar marriage** allowed by Abdul Aziz bin Baaz, where is concept of this marriage came from

Biddat Number 3

▶ The concept Allah (swt) has literal hands, leg, eye is only in a sky, etc, Where is it proved from Quran and Hadiths, This Aqeeda is a Bidah, only Ibn Taymiyah believed in this concept and was criticized by many

Biddat Number 4

▶ Saying Bismillah before **reading every Sura'h** in Salat, where did Sahabas (Ra) read Bismillah after every Surah

Biddat Number 5

▶ Calling **Yazid Radhitallah anho (not Rah)** and believing him to be a Salaf, Which classical scholar, Sahabi (ra) called him a Salaf, Sahabi (ra) or Radhitallah anho, its a Bidah too. Dr Zakir Naik who follows Sa'wahabi school does it.

Biddat Number 6

▶ Reading **Ghayba salat e Janaza** without the dead body in front, Prophet (saw) read it for Hadrat Najashi (Ra) after that no one in history of Islam, Sahabas (ra), Salafs read Salat e Janaza like this, kindly show me proof of this act from any other source

Biddat Number 7

▶ Raising Hands in Witr Salat for reading Dua and Muktadi at the back say

amin amin, show me **just one proof of this bidah**

http://******/en/ref/8594/

,

Biddat Number 8

,

► Raising finger constantly (again and again) during during attahiyyat in salah , kindly let me know which hadiths states to raise finger **again and again** during every sala'h

,

Biddat Number 9

,

► during salat for the dead ,imam read the salat with a loud voice and the people standing behind him say amin amin,aloudly,continuously,this ia a bidaat

http://******/en/ref/8594/

,

Biddat Number 10

,

► Following Saudia during Eids and Ramadhan occasions, Throughout history Prophet (salehlalawaalihi wasalam) ,Sahabas (Ra) and Salafs (rah) have followed **local moon** not a moon 5000 miles away, now show me proof for it

,

Biddat Number 11

,

► 8 rikat tarawih (not tahajud salah) is a **biddat** having no proof from any Hadith or Salaf, nor did muslims throughout history ever performed **8 rikat tarawih in ramazan, but 20 rikat** , now show me which hadiths proofs it , I am asking about Tarawih not Tahajud

Biddat Number 12

,

► **Congregating people behind one Imam to pray Salat al Tahajjud** after Salat Al Tarawih, in the two Holy Mosques and other mosques.

[biddat practiced by ***** lovers]

,

Biddat Number 13

► **Reciting the Prayer of Completion of the Quran in Salat al**

Tarawih and also in Salat al Tahajjud

Biddat Number 14

► Designating the 27th night of Ramadan to complete reading the entire Quran in the two Holy Mosques in Saudia

Biddat Number 15

► A caller saying, after Salat al Tarawih, in the Qiyam prayer, May Allah reward you

Biddat Number 16

► Is it proved from any hadith that Rafayadein was done by Prophet (saw) **throughout his life** , not even a single sahih hadith exists but muslims perform it and have this aqeeda. Remember I am asking about proof that if was performed through his life not the act, but the beliefs

Proofs of abrogation of Rafulyadein from 40 + hadiths

http://qa.sunnipath.com/issue_view.asp?HD=7&ID=504&CATE=2

[bidah in ahle hadith sect]

Biddat Number 17

► During salat putting their hand on the chest, this is a biddat, and no sahih hadith is present to prove this point, **[bidah by ahle hadith muslim]**

Biddat Number 18

► during salat putting their one hand on another and hold their ankles, this is a biddat, Prophet MUHAMMAD saw never did it **[done by Ahle hadith muslims]**

Biddat Number 19

To offer salat without wearing a cap or covering the head has become a norm, kindly proof that offering salah without covering the head is proved from Prophet (saleh ala waalihi wasalam

Biddat Number 20

During offering salat the legs are put apart at big distances usually, which is about 3-4 hand spam, kindly show proofs of this bidat from Quran and sahih marfu hadiths only.

Biddat Number 21

Using the word Salafi to represent a sect ,although wahabis have never said its haram but prefer to usedthe word ahle sunnah wrongly for it, kindly show proof from Sahih hadith wherre did Prophet (صلى الله عليه وآله وسلم) called any group as a salafi which will emerge during end of times.

Biddat Number 22

Removing parts and doing forgery in Riyad us saleheen, imam bukhari;s al adab al mufrab, calling hadiths sahih termed by classical scholars as daeef and removing chapters and pages from books of classical scholars are bidats, kindly show permission of these acts.

http://www.livingislam.org/n/slfm_e.html

http://www.livingislam.org/trs_e.html

http://www.livingislam.org/alb_e.html

http://www.ummah.net/Al_adaab/al50errs.html

^^^ proofs of forgeries

Biddat Number 23

Sheikh ul islam of wahabi sect Ibn Taymiyya divided Tawheed into two parts?

namely tawh.îd al-rubûbiyya and tawh.îd al-ulûhiyya, respectively, Oneness of Lordship and Oneness of God.

Did the Prophet (Peace be upon him) or Sahaba divide tawhid into these parts, and did they name it?many more bidahs

,

,

██████████
Action # 24 : Done by ghair muqalids with no proof from a single hadith,
██████████

,
The issue of eating a Buffalo and drinking its milk is not proved **from a single sahih hadith** , Ghair muqalids do taqleed of fiqh here in this issue which is no where found in hadiths. Why do they follow Imams [rah] here ?
,

██████████
Action # 25 : Done by ghair muqalids with no proof from a single hadith,
██████████

,
The raka'h in morning Salah are **two sunnahs and two farz** , this is not present in a single hadith, Ghair muqalids do taqleed of fiqh here in this issue which is no where found in hadiths. Why do they follow Imams [rah] here ?
,

██████████
Action # 26 : Done by ghair muqalids with no proof from a single hadith,
██████████

,
The number of Rakats present in Zuh'r ,Esa, Magrib, As'r Salah , how many Faraz rakats it has this explanation is not given in any Sahih hadith. Ghair muqalids again are forced to do taqleed of Imams [rah]here and follow a fiqh.
,

██████████
Action # 27 :Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,
██████████

,
Raising hands during Wit'r Salah when dua e qunoot is said , This is no where proved from any hadith, Ghair muqalids follow Imam Shafi [rah] here and do his taqled against hadiths again.

Why to follow a fiqh here if its not proved from Sahih hadith or even a mawdo hadith ?
,

██████████
Action # 28 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith

██████████
,
Again in salah saying Sana'h and Tawooz silently is a fiqh issue, Ghair muqalids do taqleed of Imams [rah] here,
,

██████████
Action # 29: Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

██████████
,
The action of saying Takbeer e Tahrima loudly in salah and muqtadis should say it silently is no where present in any hadith. Ghair muqalids again follow a fiqh and Imams [rah] here, or should I say follow them without it being in the hadith even
,

██████████
Action # 30 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

██████████
,
In salah Imam says Salam aloud in the end and muqtadis should say it silently is no where present in any hadith. Ghair muqalids again follow a fiqh and Imams [rah] here, or should I say follow them without it being in the hadith even
,

██████████
Action # 31 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

██████████
,
The Tasbehaats of Rukho Sajda should be read silently, this again is derived from fiqhs of ahlus sunnah, Ghair muqalids [salafis] follow a fiqh here again, and interrestingly this isn't proved from a single hadith too, Why do shirk again if act is not proved from hadiths ?

██████████

Action # 32: Done by ghair muqalids against hadiths in taqlid of four imams [rah]

,

████████████████████

,

The sunnah salah is read alone not in a jammah behind imam, This act is again a fiqh issue, Ghair muqalids follow a fiqh on this issue, there is no hadith regarding this issue too, Again following Imams [rah] in an act not proved from hadiths.

,

████████████████████

Action # 33 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,

In Salah of fajr , magrib , Esa the muqtadi saying ameen loudly and not saying it in Zuhr salah is again not in any hadith. This is practised by ghair muqalids and they again follow fiqh on this issue

,

████████████████████

Action # 34 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith

,

████████████████████

,

The issue of whether a salah is valid or not if a muslim fails to read Sana'h and Tawooz in salah, this again is not present in any hadith its an issue of Fiqh. Ghair muqalids follow an Imam [rah] in this case as well inspite of the fact that its no where in any hadith.

,

████████████████████

Action # 35 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,

Where should the hands be places during Two sajahs [prostrations] in a salah. This is no where proved or found in any hadith, Ghair muqalids like Muqalids of Ahlus sunnah do Taqlid of imams [rah] on this issue in salah as well.

,

,

████████████████████

Action # 36 : Done by ghair muqalids against hadiths in taqlid of four imams [rah]

,

████████████████████

,

The conditions of making a salah valid which ghair muqalids follow blindly is not present in a single hadith. They copied it from Hanafi fiqh and do taqlid of Hanafi fiqh on this issue even if its not in a single hadith. Why isn't this shirk for them now ?

████████████████████

Action # 37 :Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,

When Ghair muqalids make **niyah/intentions of salah** this is found in not a single hadith. They follow fiqhs of ahlus sunnah again on this issue and do taqlid of Imams [rah]. No where its in any hadith why they do such an act if its not proved from hadith ? isn't it shirk as well

,

████████████████████

Action # 38 :Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,

The arrangement in Janaza Salah practised by Ghair muqalids is against no where found in any hadith.

,

Which means after first Takbeer to read

,

▶ Sana'h

,

▶ Taooz

,

▶ Tasmiya

,

▶ Fatiha than next Rakah

,

After second Takbeer to read Durood e Ibrahim

,

After third Takbeer to read 12-13 Duas together , This **way of offering Janaza Salah is**

proved from no sahih hadith . Why do ghair muqalids offer janaza salah like this ,

████████████████████

Action # 39 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,
Not to make Dua after reading Farz Salah which is done by ghair muqalids is a new innovation of modern times, its no where proved from a single Sahih or even mawdo hadith

,
████████████████████

Action # 40 : Done by ghair muqalids/wahabis/salafis with no proof from a single hadith,

████████████████████

,
during salat putting their one hand on another and hold their elbows,this is a biddat,Prophet MUHAMMAD saw never did it, I am talking about Elbows not forearms

Now a few in Deoband School of thought

deoband Bidah number 1

,
▶ Going out for 3 day Chilla

,
deoband Bidah number 2

,
▶ Going out for 4 months

,
deoband Bidah number 3

,
▶ Going out for 40 days

,
deoband Bidah number 4

,
▶ Specifying the last weekend of month for 3 days chilla

,
deoband Bidah number 5

,

- ▶ Specifying a special day for weekly Ghast

,
deoband Bidah number 6

- ▶ Weekly Ghast

,
deoband Bidah number 7

- ▶ Taking three people in the weekly Ghast

,
deoband Bidah number 9

- ▶ Designating an Ameer for the weekly Ghast

,
deoband Bidah number 10

- ▶ Designating an Ameer for the Siroza or chila

,
deoband Bidah number 11

- ▶ Doing Irada(Niyah) in advance before going to Chilla,siroza etc

,
deoband Bidah number 12

- ▶ Designating one day of a week for weekly Biyan , Called Shab e Jumma, or some times on Thursdays and Saturdays.

,
deoband Bidah number 13

- ▶ Salana Ijtima once a year at Raiwind is a **bidah**

,
deoband Bidah number 14

- ▶ Specifying fajr and specific times of the day to have daily mashwarah among various members of the group.

,
deoband Bidah number 15

- ▶ Making Tashkeel and going out under one ameer

,
deoband Bidah number 16

▶ Preaching only to muslims, I know some here in Canada, they never ever went to a non muslim but during their weekly Ghast do visit me and ask me to act on Shariah , Nothing is wrong in it I agree, But who deserves time first muslim or non muslim ?

First answer above, remember not from ijhtihad of imams [rah] **but only sahih and marfu hadiths**, You do know defination of a **bidah** right ?

Some Biddah in different Sects and Ummah of Prophet (saw)

▶ 3 days, 40 days, Shab e Juma, Annual Ijtimah **every** year, Going on Ghast one day **every** week are all biddahs, Salafs or classical scholars never did it, **[some bidahs in deoband schools]**

▶ **Every** Muslim child is taught Imaan-e-Mujmal and Imaan-e-Mufassal whereas no such categories or names for Imaan were in practice in the age of the Holy Prophet (sallal laahu alaihi wasallam) or the three blessed generations after him. (*) **[bidah in almost all muslim schools]**

▶ These six Kalimahs, their enumeration and their sequence that, this is the first Kalimah, this the second, etc. are all Bid'ats which were not there in the commencing period of Islam. **[bidah in almost all muslim schools]**

▶ To divide the Holy Quran into thirty Paras (sections) and to divide the Paras into Rukus, to put the I'raab (expressions such as Zabbar, Zer, Pesh) in the Holy Quran and to have the Holy Book printed by offset in the press are Bid'ats which could not be traced in the commencing era of Islam. **[bidah in all muslim schools]**

▶ **To collect the Hadith in book** form and state the chain or narrators and to characterise the **Hadiths by saying this is Sahih, this is Hassan or Da'if, Mu'addaal or Mudallas, etc.** and to establish the commands with the help of **Hadith such as Makruh, Mustahab, etc. are all appreciable**

Bid'ats which were not in practice in the blessed age of Rasulullah (salla laahu alaihi wasallam). **[bidah all muslim schools]**

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► PRINCIPLES OF HADITH (USUL-E-HADITH) is a biddah in itself. **[bidah all muslim schools]**

► **Bukhari, muslim, trimdhi, abu dawood, all books of hadith** which we consider sahih weren't compiled by Prophet (Saw), making books and following them as way of Prophet (saw) is a bidah itself ,it was never done by **salafs** but gathered by later classical scholars. **[bidah all muslim schools]**

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► **Branch of Fiqh is biddah** Now a days all the matters in our daily life depend upon this knowledge because it contains the rules and commands for everything which may come across our lives, but this field of knowledge also is Bid'at Hasana. **[bidah all muslim schools]**

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► **Prayer for fasting is biddah** , At the time of breaking fast (Iftaar) to say the Du'a: "O Allah, for Thee have I Fasted and in Thee I believe and upon Thee I trust and with the food given by Thee I open my fast" and to intend for fasting by saying this Du'a audibly at the time of Sehri: "O Allah, I intend to fast for Thy sake tomorrow" are all Bid'at Hasana. **[bidah all muslim schools]**

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► Construction of Madressas **[bidah all muslim schools]**

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► Terms like Alime E din, Mufti used for religious scholars are all biddah also. **[bidah all muslim schools]**

These all are bidahs in religion and cannot be proved from Quran and Sahih marfu hadiths, most of them can't be proved from even a Daeef or Mawdo [fabricated hadith] mentioned above .

...: Departure Date of Beloved Prophet Peace Be Upon Him Not 12th Rabi ul Awwal

...

Those who claim that Sarkar Sallallahu Alaihi Wasallam departed on 12th Rabiul Awwal and Ahle Sunnat Wal Jama'at use to celebrate his death (Ma'adh ALLAH Summa Ma'adh ALLAH) must read the following:

1. The holy Prophet (Sallallaahu 'Alaihi wa Sallam) departed from this world on 1st or 2nd of Rabi-ul-Awwal.

Ref:

1. Tabqaat-Ibne Saad Vol. 2, Page 316
2. **Al Bidaayah Wan Nihaayah by ibn kathir** Vol. 2, Page 340
3. Seeratun Nabee by Shiblee Nu'maani Page 171 Vol. 1
4. Rasool-Rahmat by Abul Kalam A'zaad, Page 254
5. Daa'irah Mu'aarif-Islamiyah by Dr. Muhammad Hameedul Laah and others Vol. 19, Page 76
6. Tafseer Mazhari by Allamah Qaazi Sana'ullaah Paani Pati, Vol. 2, Page 110.

2. Ashraf Ali Thanvi writes:

"And the date has not been established, and the popular notion that it was the 12th of Rabi-ul-Awwal is not correct according to calendar, since that year the 9th of Zil-Hijjah fell on Friday and the proven day of death is Monday. Thus it cannot be that 12th of Rabi-ul-Awwal would be Monday when the 9th of Zil-Hijjah was a Friday". **(Margin of page 203 of "Nashr-Teeb")**

...: History of Celebrating Mawlid an-Nabawi Sharif ...

1. Hadrat Allama Mulla Ali Qari saying the routine of the people of Madina Munawwarah writes,

"The people of Madina Munawwarah (May ALLAH have Mercy on them) used to arrange and attend mawlid gatherings with enthusiasm and sincerity on the occasion of Mawlid Sharif."

(Mawrid ar-Riwa Fi Mawlid an-Nabawi, Page 29)

2. Ibne Jauzi says:

"Fala Zaala Ahlul Haramain ash-Shareefain Wal Misr, Wal Yemen, Wash Shaam Wa Saa'iri Bilaadil Arabi Minal Mashriqi Wal Maghribi Yahtafiloona Bimajlisi Maulidin Nabiyyi Alaihis Salaatu Was Salaam Wa Yafrahoona Biqudoomi Hilaali Rabi'il Awwali Biharkati Maulidin Nabiyyi (Sallallahu Alaihi wa Sallam)".

"People of Haramain Shareefain (Makkah and Madinah) and Egypt and Yemen and Syria and of the eastern and western cities of Arabia hold functions in celebration of the birth of the Prophet (Sallallahu Alaihi wa Sallam), rejoice at the sighting of the Rabi-ul-Awwal moon, bathe and put on their best dresses adorn themselves in various ways, put on scent, and give alms with great joy, and exert themselves in listening to the Milad of the Prophet (Sallallahu Alaihi wa Sallam). By doing so, they themselves attain to success, as it has been proved that by celebrating the Milad of the Prophet (Sallallahu Alaihi wa Sallam) much good accrues the whole year round: security and comfort, greater means of livelihood, increase in children and in wealth, peace in cities and contentment and peace in homes"...

Ref:

1. Tafseer Ruhul Bayan by Shiekh Ismael Haqqi, Vol 9, Page 56
2. Miladul Uroos – Urdu "Bayan-e-Miladun Nabi", Page 34-35, Published in Lahore.
3. Addurrul Munazzam, page. 100, 101
4. Al-Miladun Nabawi, Page 58

3. Gatherings of Miladun Nabi Sallallahu Alaihi Wasallam was switched to Prose in 3rd-4th Hijri then 700 years back from today, A pious and virtuous person named Umer bin Mullah Muhammad Mousli Alaihir RaHma established it on regular basis.

Following him the great commander Sultan Salahuddin Ayyubi's dearly loved Sultan Arbal Malik Abu Saeed Muzaffaruddin celebrated Miladun Nabi officially. Ibn-e-Khalqaan Arabali Sha'fai was eyewitness of that festival. According to "Tareekh-e-Mar'atuz Zaman" billion of rupees were used to spend on those festivities. In the Starting of 7th Century of Hijri Calender; Great Scholar named Abul Khattab Umer Bin Hasan wah'hia Qalbi Undlasi Balansi wrote a book on the topic Meeladun Nabi Sallallahu Alaihi Wasallam named "At-Tanveer Fee Mawlidis Sirajal Muneer". In 1207, He went to Sultan Arbal's castle and presented his book on Mawlid to him, for which he was awarded thousand Gold Coins from Sultan. This was the status and respect of Mawlid Shareef in hearts of earlier leaders of Islam. Not only Sultan Arbal, King of Egypt celebrated the

Mawlid Shareef; Allama Ibne Juzri Alaihir RaHma is one the eyewitnesses. For the celebration of this festival 1000 Mithqal of Gold was spent on it. Sultan Abu Hamu Musa Talamsani and earlier rulers of Aqsa and Undalas used to Celebrate Miladun Nabi Sallallahu Alaihi Wasallam. Abdullah Tonsi Sum Talamsani has written the details of these festivals in his book "Rahal Arwah".

Ref:

1. Sublul Huda Warrishaad Fee Seerah Khairal Ibaad by Muhammad Bin Ali Yusuf Damishqi
2. Addurul Munazzam Fee Hukmi Mawlidin Nabi Sallallahu Alaihi Wasallam
3. Wafyatud Da'yaan Anba'a Abnauz Zaman, Published in Cairo
4. Allama Muhammad Raza Misri's Muhammadur Rasoolullah Sallallaho Alaihi Wasallam, Published in Lahore, Page 33
5. Ahsanul Maqsad Fee Amilil Mawlid
6. Anwarus Sati'aa (1307 H), Pg 261, Published from Murad Abadi

4. Muslims use to celebrate gatherings of Meelad Shareef in large cities for-long
(Seerah al-Halabiyah, Pg 80)

5. Dwellers of Makkah visits Birthplace of Prophet Peace be Upon him on eve of Meeladun Nabi every year and arrange great gatherings.
(Jawahir al-BiHar, pg 1222)

6. In "**Fuyozal Haramain**", **Hazrat Shah Waliyullah** has pointed out,

"The birth of the Prophet (Sallallahu Alaihi wa Sallam) was celebrated by the people of Makkah who received blessings on account of it."

7. On the eve of Miladun Nabi Sallallahu Alaihi Wasallam celebrations are observed in Makkah and dwellers of Makkah name this day as Youm al Eid Mawlid ar Rasoolullah Sallallahu Alaihi Wasallam. People use to cook food. Minister of Makkah and Commander of Hijaz with their army use to visit birthplace of Prophet Peace be Upon Him and recites Qasida there. Rows of shining candles are positioned from Haram al Makki to Birthplace and Shops and Houses in the way are also decorated. People use to recite Qasaid whole day at Birthplace. On the night of 11th Rabiul Awwal after Isha, Mehfil-e-Milad is organized. From Maghrib prayer of 11th Rabiul Awwal to Asar Prayer of 12th Rabiul Awwal, after every prayer Salutations of 21 tanks is presented.

Ref:

1. Al-Qibla – Makkah Mukarramah
2. Monthly Tareeqat – Lahore, January 1917, Pg 2/3

8. On the Eve of Miladun Nabi; whole Islamic world is observed to be delight and celebrating it. And it is celebrated till now with enthusiasm and integrity (**Encyclopedia of Islam, Vol21, Page 824, Published By: Punjab University, Lahore**)

9. **Ibn Jawzi** also wrote a complete book on Mawlid where he said:

In Haramayn (i.e. Makkah Mukarrama and Madina Munawwarah), in Egypt, Yemen rather all people of Arab world have been celebrating Mawlid for long. Upon sight of the moon in Rabi ul Awwal their happiness touches the limits and hence they make specific gatherings for Dhikr of Mawlid due to which they earn immense Ajr and Success.(**Biyan al Milaad an Nabwi, Page No. 58**)

10. **Shah Waliullah Muhadith Dhelvi** mentions one of his all time wonderful experiences as:

I took part in a gathering of Mawlid inside Makkah where people were sending Darood and Slaam upon Prophet (Peace be upon him) and mentioning the incidents which took

place during the time of your birth (before and after) and those which were witnessed before you were appointed as a Nabi (such as Noor eliminating from Bibi Amina Radi ALLAHu Ta'ala Anha, she seeing Noor, woman proposing to Syeduna Abdullah Radi ALLAHu Ta'ala Anho on sight of Noor on his forehead etc...) suddenly I saw Noor to have enveloped one group of people, I don't claim that I saw this with my bodily eyes, nor do I claim that it was spiritual and Allah knows the best regarding these two, however upon concentration on these Anwaar a reality opened upon me that these Anwaar are of those Angels who take part in such gatherings, I also saw Mercy to be descending along with Anwaar of Angels...

(Fayudh al Haramayn, Pages 80-81)

11. Sheikh ul Islam Imam Ibn Hajr al Haytami (Rahimuhullah) writes:

The gatherings of Mawlid and Adhkaar which take place during our time, they are mostly confined to good deeds, for example in them Sadaqat are given, Dhikr is done, Darud and Salam is sent upon the Prophet (Sallallohu Alaihi wa Sallam) and he is praised.

(Fatawa al Hadithiyyah, Page No. 202)

All good is from Allah Ta'ala whereas mistakes are from this humble speck. May Allah Ta'ala Bless all readers, bringing you all closer to Him and His Rasul SallAllahu Alaihi wa Sallam. May He accept our humble efforts and grant us the capacity to be good and do good. Ameen!

FIRST OBJECTION

Meelad celebration is declared as Haraam and an evil Bid'at because of the following reasons:

- The compulsory nature assigned to Meelad by its votaries.
- It was completely unknown to the Messenger of Allah Subhaanahu Wa Ta'ala / Sallal Laahu Ta'ala Alayhi Wa Sallam, his noble Sahabah and the great Jurists and Ulema of Islam (pg.12).

OUR ANSWER

- No Sunni Muslim believes that Meelad celebration is compulsory. We believe that the Meelad celebration is Mustahab (recommended). Alamma Ismail Haqi (radi Allahu anhu) quotes in "Tafseer Ruhul Bayaan": "Imam Jalaaluddin Suyuti has said that it is Mustahab for us to celebrate Meelad of the Holy Prophet (sallal laahu alaihi wasallam) as to thank Allah Subhaanahu Wa Ta'ala". (Ruhul Bayaan, Vol. 9, pg. 56). Majlisul Ulema claims that Meelad is not even Mustahab (pg. 12).
- I could present many facts to prove that the Meelad celebration is Mustahab, but would prefer to leave you, the reader, with the view and belief of the great Imam Suyuti Rahmatullahi Ta'ala Alayh. Let us see what Fatwa Majlisul Ulema will give on Imam Jalaaluddin Suyuti Rahmatullahi Ta'ala Alayh!

CHALLENGE

If Majlisul Ulema is honest in their claim that the Ahlus Sunnah Wa Jamaah believe that Meelad celebration is necessary, then they must show us the proof of who wrote that?

It is true that in the time of Rasoolullah (sallal laahu alaihi wasallam), the period of the Sahabah and in the period of the Tabi'in, Meelad was not celebrated as it is done in the present form. But the Noble Prophet (sallal laahu alaihi wasallam), Sahabah or Tabi'in did not prohibit it as well. **This is an accepted principle of Shari'ah that the performance of something is proof of Jawaaz (permissibility), and not doing it is NOT the proof of it's prohibition.** The same principle has been explained by Moulana Ashraf Ali Thanvi in "Nashrut-Teeb", pg.87, published by World Islamic Publishers, Delhi. Your claim that the Sahaba did not celebrate Meelad is destroyed by your own In fact, this style of argument is childish and not academic. Please try to find some other proofs so that you may be heard!

The Noble Prophet (sallal laahu alaihi wasallam), the Sahabah and the Tabi'in did not have Ijtima, Ghust, forty days or Shab Ghuzari. The present form of "Tableegh" activities are completely unlinked with Rasoolullah (sallal laahu alaihi wasallam), the Sahabah, Tabi'in and Jurist Imams (radi Allahu anhum). Following the same principles, why don't you also regard these "Tableegh" related activities as Haraam? I suppose that you have taken Shari'ah as your slave-girl, therefore, Shari'ah must give ruling according to your desire. Allah forbid!

SECOND OBJECTION

The Meelad celebration is declared as Haraam and an evil Bid'at by Majlisul Ulama due to the following reasons:-

- 1)** The practice of Qiyaam or standing in reverence when the Salaami or Salwaat is recited.
- 2)** The votaries of Meelad believe that it is Fardh (compulsory) to make Qiyaam (standing) during these Meelad functions.
- 3)** They proceed further to commit an act of extreme gravity by branding as Kaafir the one who does not make this Qiyaam in the Meelad celebration.
- 4)** Kitaabs written by the votaries of Moulod ambiguously state that the one who does not make Qiyaam (standing) is a Kaafir.
- 5)** Hazrat Anas (radi Allahu anhu) narrates the following Hadith: "There was none whom the Sahabah loved as much as Rasoolullah (sallal laahu alaihi wasallam). When they saw Rasoolullah (sallal laahu alaihi wasallam), they did not stand because they knew that he detested this (practice of standing)".(Tirmizi ; Musnad Ahmed) (pg. 12) In the commentary of this Hadith, Majlisul Ulama writes that the "Sahabah did not stand in respect of Rasoolullah (sallal laahu alaihi wasallam) and that Rasoolullah (sallal laahu alaihi wasallam) disliked such a practice".(pg. 13)
- 6)** Majlisul Ulama write: Why don't you people stand when Rasoolullah's (sallal laahu alaihi wasallam) name is mentioned in Tashahud, lectures, reciting of the Kalima, Khutba, etc.? Why you do not stand when the Quraan is recited or when Allah Subhaanahu Wa Ta'ala's name is mentioned? (I have summarised this question) (pg. 13 -14).
- 7)** Others again stand because of a reason which is much more dangerous than the reason for which the majority of people stand. Some cherish the

believe that the Soul of our Nabi (sallal laahu alaihi wasallam) presents itself at these sessions of Meelad, hence it is necessary to stand in respect. This is a fallacious and a highly misleading belief. This belief leads to Shirk or association with Allah Ta'ala in an attribute which is exclusive in Divinity. Let us assume that A holds a Meelad function in his home, B does the same in his home, C also has a Meelaad celebration and D does likewise also. Meelaad functions are taking place in various masaajids all over the world. Now let us assume that these functions happen to take place at the same time and the Salaami is being recited at these various venues at once at the same time. A is under the impression that Rasoolullah's (sallal laahu alaihi wasallam) Soul is present at his function. B, C, D and the people in the various masaajid all over the world are under the same impression. We have assumed that the Salaami is being recited at the same time in the various places, hence it will follow that our Nabi (sallal laahu alaihi wasallam) is present at the place of A, B, C, D, etc. at one and the same time. In other words, this belief means that our Nabi (sallal laahu alaihi wasallam) is present here, there and everywhere at one at the same time. This is bestowing the Divine Attribute of Omnipresence upon our Nabi (sallal laahu alaihi wasallam). Thus, this belief assigns to our Nabi (sallal laahu alaihi wasallam) Divinity by way of according Omnipresence to our Nabi (sallal laahu alaihi wasallam). This is in reality the commission of Shirk which is a capital crime - a crime most heinous in the Eyes of Allah Subhaanahu Wa Ta'ala (pg. 15)[/list]

OUR ANSWER

1) The Peer-o-Murshid (Spiritual leader) of the Ulema-e-Deoband, Hazrat Haji Imdadullah Muhaajir Makki (radi Allahu anhu) writes: "The way of life of this Faqeer (Muhaajir Makki) is that I participate in the assembly of Moulood, and I celebrate this function every year and regard this assembly as a source for blessings and I find enjoyment in Qiyaam (standing)". **(Faisala HaftMas'ala, pg. 5, printed by Madani Qutub Khana, Multan, Pakistan).**

The following issues are proven from the above quotation of Hazrat Haji Imdadullah (radi Allahu anhu):

A - The Peer-o-Murshid says that Qiyaam is Ja'iz (permissible) and that he finds enjoyment in it. The Mureeds say that it is Haraam and evil Bid'at. I am sure that both cannot be correct. If the Mureeds are correct then it would mean that the Murshid has committed an act which is Haraam and evil Bid'at. But, if the Murshid is correct, then the Mureeds have given a wrong Fatwa on the Murshid for committing a Haraam and an evil Bid'at. Is this the Adab (respect) shown by the Ulema-e-Deoband for their spiritual leader?

The Majlisul Ulama do not feel ashamed in addressing themselves as spiritual students of such a person, on one hand, yet this noble personality practiced something which they condemned as unacceptable.

B - Committing Haraam makes a person a sinner and to announce the sin makes a person a Fasiq-e-Mo'lin (an open sinner). It is Haraam to make Bai't (allegiance) on the hand of a Fasiq-e-Mo'lin. The spiritual Silsila (order) of the Majlisul Ulama becomes munqa-te (inconsistent) if their Murshid committed a Haraam act (which is Qiyaam). Why then do their Mashaa'ikh deceive people by making them their Mureeds, since they have no consistent spiritual order.

OUR ANSWER

2) This is another false and baseless accusation. No one has ever said that the act of Qiyaam in Meelaad functions is Fardh. Aa'la Hazrat, Imam Ahle Sunnat, Moulana Ahmed Raza Khan (radi Allahu anhu) writes: "Qiyaam is consistently practiced by famous Imams. None of them refuted or denied this. Therefore, it is Mustahab (recommended)". (Iqaamatul Qiyaamah, pg. 19, Noori Qutub Khana).

Our Challenge

You are requested to quote from an authentic source to prove that we have declared Qiyaam in Salaato-Salaam as Fardh.

APPEAL

We appeal to the public who follow the Scholars of Najd, that they should ask them proof for their claims. If they cannot present a proof, which I am certain that will be unable to, then at least tell them to please stop lying and to stop causing Fitna.

OUR ANSWER

3) Another baseless accusation and an open lie. We have never ever branded anyone as Kaafir just because he does not participate in the act of Qiyaam (standing). **Qiyaam is only regarded as Mustahab according to us.** One who leaves a Mustahab act is not even a sinner, let alone becoming a Kaafir. Those who stop the people from taking part from Qiyaam or Meelaad are absolutely wrong because they are stopping people from taking part in a Mustahab act.

Aa'la Hazrat (radi Allahu anhu) or any other Ulema-e-Ahle Sunat have given the Fatwa of Kufr only against those people who were Mirza'i or those who insulted Almighty Allah and His Rasool (sallal laahu alaihi wasallam

The following issues are proven from the above two statements from "Ashaddul Azaab":-

A. Aa'la Hazrat (radi Allahu anhu) did not regard anyone as Kaafir because of not participating in Meelaad or Qiyaam.

B. Aa'la Hazrat (radi Allahu anhu) only regarded those people as Kaafirs who insulted Rasoolullah (sallal laahu alaihi wasallam).

C. Aa'la Hazrat (radi Allahu anhu) had given the Fatwa of Kufr on only few people - those who wrote blasphemous statements, and those who after understanding fully these statements, regarded them as accurate and in the spirit of Islam and Shari'ah.

Our Challenge

We challenge Majlisul Ulema and all their affiliates to prove that which recognised Sunni Aalim has written that those who do not participate in Qiyaam are Kaafirs.

OUR ANSWER

4) This is another lie. If Kitaabs are written by the Meelaad supporters whereby it is stated that those who do not make Qiyaam are Kaafirs, why then did you not give the name of at least one Kitaab? Readers, please phone and write to Majlisul Ulama and the Y.M.M.A. and demand from them at least one of the names amongst of those Kitaabs.

5) Moulana Mohammed Zakaria, the author of "Tableeghi Nisaab", explains the Hadith of Hazrat Anas (radi Allahu anhu) in "Sharah Shama'ile Tirmizi": "This Hadith indicates towards the high degree of humbleness of Rasoolullah (sallal laahu alaihi wasallam). Rasoolullah (sallal laahu alaihi wasallam) did not like (that people should stand for him), although he is possessor of high glory and is Master of both the worlds. Therefore, the Sahabah sometimes did not stand due to the love because Rasoolullah (sallal laahu alaihi wasallam) disliked it as it is the requirement of this narration (of Hazrat Anas) and sometimes they used to stand due to the demand of love".

It is stated in "Abu Dawood" that, "Rasoolullah (sallal laahu alaihi wasallam) used to talk to us in the masjid. When Rasoolullah (sallal laahu alaihi

wasallam) used to stand, we used to stand up and we used to remain standing till Rasoolullah (sallal laahu alaihi wasallam) used to get into the home". (**Sharah Shamaa'ile Tirmizi,pg. 342, Maktaba Rahmania , Lahore).**

Moulana Zakaria explains the reason for not standing, "Qazi Ayaz (radi Allahu anhu) says that, 'Qiyaam is prohibited whereby somebody well known is sitting and rest of the people are standing. Therefore, in the Hadith of prohibition (from Qiyaam), it is also said, ' do not stand as the Ajmees (non-Arabs) stand for their chiefs".(**Sharah Shamaa'ile Tirmizi,pg. 342**)

Moulana Zakaria writes further: "**Imam Nowvi Rahmatullahi Ta'ala Alayh says that it is Mustahab to stand for Ulema, respectful and noble people". (Sharah Shamaa'ile Tirmizi,pg.342).**

Ashraf Ali Thanvi has written a long story about Moulana Qassim Nanotwi and Hakim Abdus Salaam. "Hakim Abdus Salaam had a desire to meet Moulana Nanotwi who was at the time sitting with many people. When Hakim Abdus Salaam arrived, everybody stood up to pay respect to him". (**Arwahe Salaasa, pg. 230,story number 215,Islami Academy, Lahore.**)

The narration of "Abu Dawood" proves that the Sahabah used to stand for Rasoolullah (sallal laahu alaihi wasallam) and the reason for prohibition was also dealt with. Imam Nowvi (radi Allahu anhu) said: "It is Mustahab to stand for Ulemaand Moulana Nanotwi and all his fellows stood up to pay respect for Hakim Abdus Salaam".

I suppose that Scholars of Najd quick to condemn others and are lazy to study the literature of their own elders. Do we have to teach the Majlisul Ulama about their household matters also!

OUR ANSWER

6) This objection is not worth any consideration. If Allah Subhaanahu Wa Ta'ala gives Tawfeeq to someone that every Zikr he recites or listens to from the beginning to the end in a standing position, it is a good practice and we will not stop him. We will not tell him to only stand at the time that the Salaami is recited and to remain seated for the other Ibaadah . It is difficult for people to stand in a Meelad assembly from the beginning to the very end, so they stand up when the birth of Rasoolullah (sallal laahu alaihi wasallam) is being mentioned or when the Salaami is read.

OUR ANSWER

7) Majlisul Ulema's spiritual guide, Ashraf Ali Thanvi, writes: "Mohammed Al Hazrami Majzooob was a possessor of amazing qualities and miracles. Once, he performed Jummah and gave Khutbah in 30 cities at the same time. He could be present in many cities in the same night".(Jamalul Auliya, pg. 188,Maktaba Islamia, Lahore).

Ashraf Ali Thanvi believed and trusted this story, therefore, he has included it in his book, "Jamalul Auliya". The presence of Mohammed Al Hazrami in many places was accomplished with his physical body. The physical world is a restricted place. Mohammed Al Hazrami was the servant of Rasoolullah (sallal laahu alaihi wasallam). He indeed achieved this station because of Rasoolullah (sallal laahu alaihi wasallam). One can now imagine the powers and the station of the mubarak (blessed) Soul of Rasoolullah (sallal laahu alaihi wasallam) who is the Master and Chief of all the Prophets Alayhimus Salaam. So the possibility of his soul being present in many places should not even be an issue of debate amongst Muslims.

If it was Shirk to believe that one person can be present in many places, then according to your own Fatwas, your elder, Ashraf Ali Thanvi, is a Mushrik because he believed in the correctness of the story of Mohammed Al Hazrami. Ashraf Ali Thanvi mentioned the story in his book and did not refute it. This proves that this story is authentic according to him and correct in his view.

Qassim Nanotwi explains the meaning of this verse "An Nabi Yu Aula Bil Mu'menina Min Anfosihihim" by saying: **"Rasoolullah (sallal laahu alaihi wasallam) has such nearness with his Ummah that even their souls do not have, because in this verse the word 'Aula' is in the meaning of 'Aqrab' (nearest)."**(Tahzeerun Naas, pg.14, Darul Isha'at, Karachi).

According to the explanation of Nanotwi, the meaning of the verse will be "The Nabi (sallal laahu alaihi wasallam) is nearer to the Believers than their own lives". Our lives are "present". Nobody can deny this fact because if the life is absent then it would mean that we are dead. Our being alive proves that our life is "present".**I cannot seem to understand that when our life itself is "present" and the one who is nearest to us than our own lives, is regarded as being "absent".**

Hazrat Haji Imdadullah Muhaajr Makki (radi Allahu anhu) writes: "Our Ulema fight in the issue of Meelad Shareef. The Ulema believed in its permissibility as well. When the side of permissibility exists, why then is there so much hardness on this issue? For us, it is sufficient to follow the people of Haramain (Makkah and Medina). At the time of Qiyaam one should not have the belief of Tawallud (that Rasoolullah - sallal laahu alaihi wasallam -is born now). The possibility of the arrival of Rasoolullah (sallal laahu alaihi wasallam) in the Meelad assembly is not wrong because the bodily world is restricted to time and place, but the spiritual world is free from both. **So the arrival of Rasoolullah (sallal laahu alaihi wasallam) is not far from being possible**". (Shamaime Imdaadiya, pg.50, Madani Qutub Khana, Multan).

THIRD OBJECTION

Meelad celebrations are declared as Haraam and an evil Bid'at because of the following reason: **"Meelaad functions are regarded as being of greater importance than Salaat and performance of Salaat in Jamaat"**.

OUR ANSWER

This is another false accusation. No Muslim ever regards the Meelad function as being more important than Salaat. It is almost 10 years that I am residing in South Africa and I have attended hundreds of Meelad functions. Alhumdullilah, I have always found that the Salaat arrangement had been made with Jamaat. Those who are not punctual with their Salaat will miss Salaat even if they are sitting at home or are gone to attend a Raiwindi Ijtima. Now, due to some people not reading Salaat, does this make the Meelad function Haraam?

It is strange that those who have never attended Meelad functions, to them no arrangement of Salaat is made and people don't read Salaat at Meelad functions. You are giving testimony of an issue to a place in which you have not been present! Is this correct according to the Law of Shari'ah? This objection is just an excuse to stop people from participating in the Zikr (remembrance) of our beloved Rasool (sallal laahu alaihi wasallam).

Sometimes we observe in a Nikah (marriage) assembly that people get delayed due to some reason. Thereafter, some read their Salaat while others do not. Will one pass a Fatwa that Nikah functions are Haraam? If a person traveling by car from Johannesburg to Cape Town misses a few of his Salaah or misses the Jamaat, will one pass a Fatwa that traveling in a car from Johannesburg to Cape Town is Haraam? If an assembly of Nikah and travelling remains Halaal, why then does the Meelad function become Haraam? What criteria are you using?

FOURTH OBJECTION

Meelad functions are declared Haraam because of the following reason: "Qawwali - Music at Meelad functions".

OUR ANSWER

This is another baseless accusation. I have never observed any function of Meelad in which Qawwali is sung. If anyone has Qawwali with music in a Meelad function then he or she should be stopped and told that it is not correct. They should be advised to put a stop to such an activity, but should not be stopped from celebrating the Meelad function.

Eid-ul-Fitr and Eid-ul-Adha are days of worship and collective happiness for the Muslims. Some people have made these days as occasions of merry-making. On Eid-ul-Fitr, people in Johannesburg get together at the Zoo Lake. Inter-mingling of ***es is seen openly. Women wear fancy make-up on their faces. Blaring music is played. No Mufti has ever issued a Fatwa that Eid-ulFitr or Eid-ul-Adha should be stopped based on the non-Shari' activities, or that the days of Eid should not be celebrated anymore. **Eid celebrations are not stopped although many Haraam activities have certainly mixed with the occasion. Why then should the Milad celebrations be stopped?**

FIFTH OBJECTION

Milad function is declared Haraam because of the following reason: "Reciting of verses which transgress the limits of legitimate praise, thus assigning a position of divinity to our Nabi (sallal laahu alaihi wasallam)."

OUR ANSWER

Here is another lie and false accusation. We believe that if anyone writes or says anything which proves Divinity to our Rasool (sallal laahu alaihi wasallam), then that person is a Kaafir and Mushrik. Majlisul Ulama failed to furnish any proof of the blasphemous verse being sung. This is another accusation based on assumption. This type of baseless accusation are not suitable at all for those who claim to be learned.

SIXTH OBJECTION

Meelad function is declared Haraam and an evil Bid'at because of the following reason: "The congregation of various types of people such as fussaag (open and rebellious sinners), immoral people with evil intentions, etc.)"

OUR ANSWER

Before I answer this objection, I would like to ask all the Ulema of Najd - you say that the Prophet's and the Awliya do not have Knowledge of the Unseen, since when do you have the Knowledge of the Unseen for you are able to see the good or evil intentions of people?

Can you say with certainty that not one amongst all those thousands of people who attend the Tableegi Ijtimais an open sinner? I am sure that you cannot because this type of claim can only be done via Wahi (Revelation). Many sinners definitely attend the Tableegi Ijtima. Why then you do not issue the Fatwa that Ijtima and partaking in the Ijtima is Haraam and an evil Bid'at?

If an open sinner recites Quraan, will you stop the recitation because the sinner is participating in the recitation of the Quraan? So if any sinner attends the Meelad function, why then does the Meelad function become Haraam and an evil Bid'at?

SEVENTH OBJECTION

Meelad function is branded Haraam, un-Islamic and an evil Bid'at because of the following reason: "Singing at these functions by

young boys and girls”.

OUR ANSWER

First and foremost, to describe the beautiful recitation of praises of our beloved Rasool (sallal laahu alaihi wasallam) with the word “singing” discloses your hidden agenda. It is a psychological fact that if you describe something with a distasteful or vile term it will definitely not create any importance in the mind of people about what you wish to describe. Your job is to belittle all those things which lead towards the love of Rasoolullah (sallal laahu alaihi wasallam).

If Na-Baligh (immature) boys and girls read in Meelad functions, there is nothing wrong with that. Baaligha (mature) girls do not read at all in Meelad functions. If in any function a baaligha girl reads a Naat in front of the audience, that will not make the Meelad Haraam. Rather, people should be told about the illegitimacy of this act. The reading of Baligh boys in front of an audience is Ja’iz (permissible). There is no proof in Shar’iah against it unconditionally. Therefore, it should not be an issue of debate.

EIGHTH OBJECTION

Meelad is Haraam and Bid’at because of the following reason:

“Inter-mingling of *es at such gatherings”.**

We may add that Majlisul Ulama published a very interesting ruling: “Even if it is possible to screen the females completely from the man, then too, it is not possible for them to emerge from their homes to attend these functions for the simple reason that the Shari’ah has decreed that they may not emerge from their homes for even Salaah in the Masjid”.(page 17)

OUR ANSWER

This is another false accusation. Women sit in Meelad gatherings separate from men with necessary Shari’ Hijab.

Necessary Shari’ Hijab (Pardah)

The Shari’ limit of Hijab for women is that they must cover the whole body

besides the face, both hands and feet. Their hair must be covered and the clothes must not be so thin that the colour of the body may be seen. In the light of the Holy Quraan, Hadith and Fiqh it is not compulsory for woman to cover the face, hands and feet from a Ghair Mahram.

(N.B.: It is Mustahab for women to cover the whole face and not Waajib) For further reference consult "Tafseer Mazhari", Vol. 6, pg. 493; "Tafseer Kabeer", Vol. 23, pg. 203; "Roohul Ma'aani", Vol. 18, pg. 128; "Khazin", Vol. 6, pg. 68; "Abu Dawood", Vol. 2, pg. 211; "Mishkaat", pg. 377; "Muslim", Vol. 2, pg. 212; "Mu'atta Imam Malik", pg. 708; "Quduri", pg. 246; "Kanzud Daqa'iq", pg. 424; "Mabsoot", Vol. 10, pg. 152-153; "Badaai-us-Sanaai", Vol. 5, pg. 121-122

If the women attend the Meelad functions with Shar'i Hijab, which they do, and sit separately from the men, surely this is not called "inter-mingling of ***es". Even if in a Meelad function, inter-mingling of ***es does occur, the actual Meelad celebration still will not become Haraam or an evil Bid'at. In this case, if such a thing happens then the people should be taught the correct manners.

Allama Shaami (radi Allahu anhu) states: "One must not leave visiting the graves just because some illegal activities are taking place, for example, inter-mingling of ***es. Mustahabbaat (recommended acts) should not be left out because of this type of illegal activities. It is necessary for the people to visit the graves and stop the Bid'at". **(Fatawa Shaami: Kitabul Jana'iz - Discussion on visiting the graves)**

Allama Shaami (radi Allahu anhu) has stated categorically that inter-mingling of *es will not make any Mustahab act Haraam or avoided.** There were idols in the Kaaba before Makkah was conquered, but Muslims did not leave out performing the Tawaaf (circumbulation) or Umrah because of the idols. Yes, when Almighty Allah gave them the power, they eventually destroyed the idols.

When people go for Haj, there is inter-mingling of ***es at the airport, in the plane, during Tawaaf, at Mina and at Muzdalifah, yet no one puts a stop to Hajj. In Meelad gatherings, at least men and women sit separately and women are with Hijab. In the Nikah assembly, inter-mingling of ***es occurs and most of the women do not come with Shari' Hijab. Will the Majlisul Ulama issue Fatwas condemning Nikah gathering to be Haraam? If not, why then is your entire effort spent to make Meelaad functions Haraam?

Interesting Ruling

Please read the eight objection (above) on the ruling of Majlisul Ulama and then read the our answer. There ruling is totally baseless. I wish that Majlisul Ulama could give proof of their ruling that under no circumstances may a woman emerge from her home.

Ladies Ta'leem Becomes Haram

Women belonging to the Tableeghi Jamaat have ladies Ta'leem programmes, which takes place sometimes during the day and sometimes during the evenings. The women emerge from their homes and gather at a particular house to have their programme. If, according to the Majlisul Ulama's argument, they cannot emerge from their homes even for Salaat, how can they emerge from their homes for ladies Ta'leem? According to the Fatwa of Majlisul Ulama, ladies Ta'leem programmes should also be considered Haraam.

NINTH OBJECTION

According to the najdi Ulama: "Salaat and its performance by Jamaat neglected in a mass scale".

OUR ANSWER

To show how seriously they object to the Meelad function, the Najdi Ulama are merely repeating their objections just to add more condemnation. Please refer to the detailed answer given under objection number 3 earlier in this thread.

OBJECTION

OBJECTION

Meelad functions are declared Haraam and an evil Bid'at because of the following reason: "Israaf or waste of money in unnecessary ventures".

OUR ANSWER

People are served a meal at Meelaad functions. This is regarded as a waste of money by the Majlisul Ulama. On the occasion of Walimah and Aqiqah, it is Sunnah to invite people for partaking in food. Why? Because it is an occasion of happiness. When the assembly of Zikr of the beloved Rasool

(sallal laahu alaihi wasallam) takes place, a Muslim is happy and joyful, therefore, he invites people to partake in the food provided, he gives charity and distributes sweat meats. To feed people after an important or virtuous deed is the practice of the Sahaba.

Shah Abdul Aziz Muhaddis Delwi (radi Allahu anhu) writes: "Imam Bihqi reports in 'Sha'bul Iman' that Ibn Umar narrated that when Hazrat Umar (radi Allahu anhuma) completed the study of Surah Baqarah with all its secrets and hints in twelve years, he slaughtered a camel, prepared lots of food and fed the Sahabah". (Tafseer Fathul Aziz, pg. 86)

Thus, it is proven that one may feed the people after an important virtuous deed. Meelad is also an important virtuous deed in the eyes of the Believers. Therefore, the distribution of food and sweatmeats is not Israaf (waste).

We wish to remind you of the famous saying of Hazrat Ibn Umar (radi Allahu anhuma). Somebody told Hazrat Ibn Umar (radi Allahu anhuma) that there is goodness in waste. He immediately replied that to spend in goodness is not waste.

OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "Soliciting public funds for the upkeep and organizing of these functions".

OUR ANSWER

The Wahabi and D*****i public do not contribute to Meelad functions at all. Why should there be a question of this nature? In most places, Meelad functions are arranged by individual families. They do not collect funds from anybody. In some places, certain organizations arrange massive Meelad gatherings and the members collect funds only from those people who believe in Meelad and thus, contribute happily. So, we ask, what is wrong with that? Don't you collect funds for your Tableeghi Ijtima, which is, in our view, a waste of time and Muslim resources? Hundreds and thousands of Rands are spent just to erect the structure of the stage and tent, etc. Where does that money come from? Why does the Najdi Ulama not issue a Fatwa against Ijtima because of the use of public money? Why is the entire effort made to make Meelad Haraam only?

OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "Tashaboh bil Kuffaar, the celebration of birthdays and anniversaries has no connection with Islam. This is an exclusive custom of the Kuffaar. Our Nabi (sallal laahu alaihi wasallam) did not celebrate birthdays and anniversaries. Nor did the Sahabah or the great learned Jurists of Islam. Such celebrations have no basis in the Shari'ah. In upholding these innovatory customs, Muslims are in fact imitating the Kuffaar and this our Nabi (sallal laahu alaihi wasallam) has strictly forbidden".

OUR ANSWER

A. The Ulama of Deoband celebrated their hundred years anniversary of Darul Uloom Deoband in which they called Indhira Ghandi who was dressed in a Sarrie. She was seated on the stage while hundreds of Ulama were seated on the ground. **Was this Islamic?** Early Muslims did not celebrate hundred years establishment of Islam which was far more important than the establishment of Darul Uloom Deoband. According to you, our Nabi (sallal laahu alaihi wasallam) did not celebrate birthdays and anniversaries. If the Ulama-e-Deoband claim to be true followers of the Sunnah, why then did they celebrate the hundred year anniversary of Darul Uloom Deoband? **Was this not a Bid'at?**

According to you, every Bid'at is an evil Bid'at. Well, I suppose that it is permissible in the Shari'ah of Deoband that you may act upon evil Bid'ats sometimes or maybe there is exemption for Ulama-e-Deoband in Shari'ah as there is exemption for elite Brahman Caste in Hinduism!

B. It is Sunnah to commemorate happiness. In order to explain this, I would like to quote a Hadith: "Rasoolullah (sallal laahu alaihi wasallam) was asked about fasting on a Monday. He Sallal Laahu Ta'ala Alayhi Wa Sallam replied, 'I was born on that day and Wahi (Revelation) began upon me on that day'." **(Mishkat, Kitabus Sawm, Baab Sawmut Tatawwo)**

It is now proven that to keep fast on a Monday is Sunnah because Rasoolullah (sallal laahu alaihi wasallam) was born on that day. **Two issues are proven from the above Hadith:-**

- 1.** To commemorate important things is Sunnah.
- 2.** It is Sunnah to do virtuous deeds and express happiness on the birth of

Rasoolullah (sallal laahu alaihi wasallam). These virtuous deeds can be in the form of Badni Ibaadat (bodily worship), such as fasting and Nafil Salaah, or it can be in the form of Maali Ibaadat (worship by utilising one's wealth for Deen), like charity, feeding and distributing sweatmeats, etc.

To brand Milad celebrations as being similar to the act of the Kufaar is an insult to Rasoolullah (sallal laahu alaihi wasallam) and an expression of total ignorance.

OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "MAINTAINING A CUSTOM WHICH WAS ORIGINATED BY IRRELIGIOUS PERSONS. It has already been explained else where in this article that the originators of Meelad custom were irreligious persons. Six hundred years after our Nabi (sallal laahu alaihi wasallam), the irreligious ruler of Irbal, assisted by irreligious learned men, invented and established this custom. Thus, those who organize Meelad functions and those who participate in them are in reality assisting to establish a practise introduced by evil men. They are aiding and abetting in the fostering of a custom which is in total conflict with the Shari'ah of Islam. It is a great crime to maintain and encourage customs and practices which were brought into being by those who had no connection with the Deen, more so, when these customs and practices are a conglomeration of un-Islamic elements".

OUR ANSWER

Some scholars have written that Meelad was invented in the 7th century by the king of Arbal, Abu Sa'eed Muzaffar. Those scholars have explained this with the reference of Haafiz Ibn Kaseer. But this not correct. Haafiz Ibn Kaseer has mentioned Abu Sa'eed Muzaffar in detail in "Al Bidaya Wan Nihaya". He wrote that King Abu Muzaffar used to celebrate Meelad-un-Nabi with pomp and glory, but no where has he mentioned that the King was an inventor of Meelad.

We present a complete quotation of Haafiz Ibn Kaseer for a clear understanding. Ibn Kaseer writes regarding the events of the year 630 A.H.: "Amongst pious, generous and great Kings, there was a King, Abu Sa'eed Muzaffar. He used to celebrate Meelad in Rabi-ul-Awwal. His assembly of Meelad used to be one of its kind. He was brave, a thinker, pious, just and an Aalim of Deen. Sheikh Abul Khitaab Ibn Dahya wrote a book on the topic of Meelad titled 'At Tanweer fi Moulidil Basheerin Nazeer'. On this, the King rewarded the Sheikh with one thousand Dinars. His government remained for a long time. He died while besieging Aka. His government and his

character was excellent. Those people who attended the Meelad function arranged by King Muzaffar say that in his Meelad function there used to be 5 000 roasted sheep heads, 10 000 *****ens, 100 000 pieces of cheese and 30 000 pieces of sweat meats. Great Ulama and Sufis of that period participated in his Meelad assembly. His food table was open for people of all walks of life and from all areas. He used to give charity in all types of Ibaadah. He used to spend a lot on the Ibaadah of Makkah and Madina. He used to spend 30 000 Dinars in arranging water for Makkah and Madina. Charities which he gave secretly are hidden from us. May Allah send His Mercy upon King Muzaffar. He died in the year 630 A.H. in the fort of Arbal. He made a Wasiyat to be buried in Makkah but it was not carried out. He is buried in the neighbourhood of Hazrat Ali (radi Allahu anhu)". **(Al Bidaya Wan Ni haya, Vol. 13,pg. 136-137,Darul Fikr, Beirut)**

The following matters arise from the statement of Haafiz Ibn Kaseer:-

1. King Abu Sa'eed Muzaffar was not the inventor of Meelad celebrations,
2. He was a pious, brave, thinker, just, an Aalim-e-Deen and not an evil man,
3. Great Ulama and Sufis of that time participated in Meelad functions,
4. He was generous and hospitable,
5. Nowhere is it said that he used to spend Baitul Maal money to celebrate Meelad,
6. People like Haafiz Ibn Kaseer regarded King Muzaffar as one of the great kings amongst Muslim Kings.

Note that all the things which the Najdi Ulama have mentioned about King Muzaffar are without any reference, therefore, making them unreliable. We have given our references in detail. You may check the original source.

OBJECTION

Meelad functions are branded Haraam and un-Islamic because of the following reasons: "Reviling and branding as unbelievers and

heretics those who do not participate in these functions”.

OUR ANSWER

This is another lie and baseless accusation. This objection has already been answered under the Second Objection earlier in our book. Please see the details there.

OBJECTION

Meelad function is branded Haraam because of the following reason: “Regarding the distribution of sweetmeats as essential. This too, is a further transgression committed against the Law of Allah Subhaanahu Wa Ta'ala. This custom of distributing sweetmeats at these functions is regarded as compulsory. A gross falsity in the name of Islam”.

OUR ANSWER

This is another lie and baseless accusation. **No Sunni Muslim believes, wrote or said that the distribution of sweetmeats is compulsory.** If you are certain with your claim, why then are you hiding the proof? It seems that the D*****j Ulama have qualified in a Masters Degrees in lying, deceiving and making false accusations. Remember, this is an issue of belief. You are unable to ascertain someone's belief without that person uttering it or writing it. Why not show us who uttered or wrote that the distribution of sweetmeats is compulsory in Meelad functions?

SEVENTEENTH OBJECTION

Meelad functions is branded as Haraam because of the following reasons: “The belief that the soul of our Nabi (sallal laahu alaihi wasallam) presents itself at the Meelad function. This factor has already been explained under the section dealing with Qiyaam, and it was shown there how crime of Shirk is resultant on this belief”.

OUR ANSWER

The answer to this objection has already been explained in the section of Qiyaam. It was shown how ignorant Mujlisul Ulema are about the teaching of their own Elders.

Alhamdulillah! Thus far, we have answered all the 17 objections of Majlisul

Ulema which will provide the reader with the full knowledge of the deception of Majlisul Ulema. Beside these 17 objections there are some other issues which we feel needs to be explained as well. With the Blessings of Allah, we will elaborate on those issues.

OBjection : Reciting Nasheeds/Naats on mawlid is a bidah ?

Reply

Names of Naat Khawan Sahaba (RA)

History & Hadith books have recorded many Naats of Sahaba. E.g.

Sahih Bukhari Vol. 2, Book 17, No. 122 says:

(Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows..."

Hazrath Hassan Bin Thabit (ra) used to recite Naat and Praising Prophet in mosque/gatherings in present of Prophet:

Hazrat Aaisha (Radi ALLAH Anha) narrates, that Holy Prophet (Peace Be Upon Him) built a MIMBER for Hazrat Hassan (Radi ALLAH Anho) in Masjid-e-Nabawi Shareef, and Hazrat Hassan use to Recite Naats standing on that MIMBER and also use to give answers to MUSHRIKEEN on behalf of Syyeduna Muhammadur Rasoolullah (Sallalloho Alaihi Wasallam). For this act of Hazat Hassan Holy Prophet (Sallalloho Alaihi Wasallam) said "Untill Hassan recites and give answers to mushrikeen on this MIMBER, Jibreel-e-Ameen helps him."

(Sahih Bukhari , Ziaul Hadeeth page 91)

More proofs of Naats/Nasheeds/Poetry Recited for Prophet [pbuh] from Sahih hadiths

Sahih Al-Bukhari Vol 5 Hadith 509

Hazrat Salama bin Al Akwa (r.a): We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'."

Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the Conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that Caused him to die. When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Sahih Al-Bukhari Vol 8 Hadith 169

Hazrat Salama bin Al Aqwa (r.a): We went out with Allah's Apostle to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying,

"O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse.

The infidels have made a hue and cry to ask others help against us. Allah's Apostle said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa." He said, "May Allah bestow His mercy on him." A man among the people said, "Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Apostle asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Apostle said, "Throw away the meat and break the cooking pots." A man said, O Allah's Apostle! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, "Allah's Apostle saw me pale and said, 'What is wrong with you?' I said, 'Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled.' The Prophet asked, 'Who said so?' I replied, 'So-and-so and so-and-so,' and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward.' " (While speaking) the Prophet put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an Arab like him."

Sunan of Abu-Dawood Hadith 4994

Hazrat Buraydah ibn al-Hasib (r.a): I heard the Apostle of Allah (peace be upon him) say:
In eloquence there is magic, in knowledge ignorance, in poetry wisdom, and in speech heaviness. Sa'sa'ah ibn Suhan

said: The Prophet of Allah (peace be upon him) spoke the truth. His statement "In eloquence there is magic" means: (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means: A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means: These are the sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means: That you present your speech and your talk to a man who is not capable of understanding it, and who does not want it.

Sahih Muslim Hadith 5602

Hazrat Ash-Sharid (r.a): One day when I rode behind Allah's Messenger (peace be upon him), he said (to me): Do you remember any poetry of Umayyah ibn AbusSalt. I said: Yes. He said: Then go on. I recited a couplet and he said: Go on. Then I again recited a couplet and he said: Go on, I recited one hundred couplets (of his poetry). This hadith has been reported on the authority of Sharid through another chain of transmitters but with a slight variation of wording.

Sahih Al-Bukhari Vol 4 Hadith 731

Hazrat Aisha (r.a): Once Hassan bin Thabit asked the permission of the Prophet to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough." Narrated 'Urwa: I started abusing Hassan in front of 'Aisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet (with his poetry)."

Sahih Al-Bukhari Vol 5 Hadith 467

Hazrat Masruq (r.a): We went to 'Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic Verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." 'Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:-- 'and as for him among them, who had the greater share therein, his will be a severe torment.' " (24.11) On that, 'Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used to defend or say poetry on behalf of Allah's Apostle (against the infidels)."Al-

Tirmidhi Hadith 4795

Hazrat Ka'b ibn Malik (r.a): Ka'b said to the Prophet (peace be upon him), "Allah has sent down concerning poetry what He has sent down." The Prophet (peace be upon him) replied, "The believer strives with his sword and his tongue. By Him in Whose hand my soul is, it is as though you are shooting at them with it like the spraying of arrows."It is transmitted in Sharh as-Sunnah. In al-Isti'ab by Ibn AbdulBarr Ka'b said, "Messenger of Allah, what is your opinion about poetry?" and he replied, "The believer strives with his sword and his tongue."

Al-Tirmidhi Hadith 4807

Hazrat Aisha (r.a): When the subject of poetry was mentioned to Allah's Messenger (peace be upon him) he said, "It is speech, and what is good in it is good and what is bad is bad."

Sunan of Abu-Dawood Hadith 4993

Hazrat Abdullah ibn Abbas (r.a): A desert Arab came to the Prophet (peace be upon him) and began to speak. Thereupon the Apostle of Allah (peace be upon him) said: In eloquence there is magic and in poetry there is wisdom.

Sahih Al-Bukhari Vol 8 Hadith 166

Hazrat Ubai bin Kab (r.a): Allah's Apostle said, "Some poetry contains wisdom."

Sahih Al-Bukhari Vol 6 Hadith 280

Hazrat Masruq (r.a): Hassan came to 'Aisha and said the following poetic Verse: "A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs." 'Aisha said, "But you are not." I said (to 'Aisha), "Why do you allow such a person to enter upon you after Allah has revealed: "...and as for him among them who had the greater share therein?" (24.11)

She said, "What punishment is worse than blindness?" She added, "And he used to defend Allah's Apostle against the pagans (in his poetry)."

Sahih Al-Bukhari Vol 4 Hadith 434
Muslim Hadith 6071
Abu Dawood Hadith 4995

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانٌ يُنْشِدُ، فَقَالَ كُنْتُ أَنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَّفَّتْ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ أَنْشِدْكَ يَا اللَّهُ، أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "أَجِبْ عَيْنِي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدْسِ". قَالَ نَعَمْ.

Hazrat Said bin Al Musaiyab (r.a): 'Umar came to the Mosque while Hassan was reciting a poem. ('Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very mosque in the presence of one (i.e. the Prophet) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Apostle saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes."

Sahih Al-Bukhari Vol 1 Hadith 420
Muslim Hadith 1068

Hazrat Anas bin Malik (r.a): When the Prophet arrived Medina he dismounted at 'Awalii-Medina amongst a tribe called Banu 'Amr bin 'Auf. He stayed there for fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet loved to pray wherever the time for the prayer was due even at sheep folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! **So please forgive the Ansars and the emigrants. "**

Sahih Muslim Hadith 6081

Hazrat Aisha (r.a): Allah's Messenger (peace be upon him) said: Satirize the (nonbelieving amongst the) Quraysh, for (satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawahah and asked him to satirise them. He composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b ibn Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan ibn Thabit. As he entered his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (peace be upon him) said: Don't be hasty; (let) AbuBakr who has the best knowledge of the lineage of the Quraysh draw a distinction for you in regard to my lineage, as my lineage is the same as theirs. Hassan then came to him (AbuBakr) and after making inquiries (in regard to the lineage of the Holy Prophet) came back to him (the Holy Prophet) and said: Allah's Messenger, he (AbuBakr) has drawn a distinction your lineage (and that of the Quraysh). By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. Aisha said: I heard Allah's Messenger (peace be upon him) saying to Hassan: Verily Ruh al-Qudus will continue to help you so long as you put up a defence on behalf of Allah and his Messenger. And she said: I heard Allah's Messenger (peace be upon him) saying: Hassan satirized them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims).

You satirized Muhammad, but I replied on his behalf, and there is a reward from Allah for this. You satirized Muhammad, the virtuous, the righteous, the Apostle of Allah, whose nature is truthfulness. So verily my father, his father and my honour are a protection to the honour of Muhammad. May I lose my dear daughter if you don't see her wiping away the dust from both sides of Kada. They pull at the reins, going upward. On

their shoulders are spears thirsting (for the blood of the enemy). Our steeds are sweating-- our women wipe them with their mantles. If you had not interfered with us, we should have performed the Umrah. And (then) there was the Victory, and the darkness cleared away. Otherwise wait for the fighting on the day on which Allah will honour whom He pleases. Allah said: I have sent a servant who says the Truth in which there is no ambiguity. Allah said: I have prepared an army--they are the Ansar whose object is fighting (the enemy). There arrives every day from Ma'add abuse, fighting or satire. Whoever among you satirizes the Apostle, or praises him and helps him it is all the same; and Gabriel, the Apostle of Allah is among us, and the Holy Spirit who has no match.

Tirmidhi Hadith 709

Hazrat Jabir bin Samura (r.a): "More than hundred times I attended assemblies of the Holy Prophet (s.a.w) where the companions were reciting poetic verses and were speaking of things as it were in the time of Jahiliya. The Holy Prophet (s.a.w) was listening silently and sometimes he was smiling."

Sahih Al-Bukhari Vol 4 Hadith 435

Sahih Al-Bukhari Vol 8 Hadith 174

Hazrat Al Bara (r.a): The Prophet said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

Sahih Al-Bukhari Vol 8 Hadith 171

Hazrat Aisha (r.a): Hassan bin Thabit asked the permission of Allah's Apostle to lampoon the pagans (in verse). Allah's Apostle said, "What about my fore-fathers (ancestry)?" Hassan said (to the Prophet) "I will take you out of them as a hair is taken out of dough." Narrated Hisham bin 'Urwa that his father said, "I called Hassan with bad names in front of 'Aisha." She said, "Don't call him with bad names because he used to defend Allah's Apostle (against the pagans)."

Sunan of Abu-Dawood Hadith 4997

Tirmidhi Hadith 705

Mishkat Kitabal Adab Chapter on Poetry

Hazrat Aisha (r.a): The Apostle of Allah (peace be upon him) used to setup a pulpit in the mosque for Hassan who would stand on it and satirise those who spoke against the Apostle of Allah (peace be upon him). The Apostle of Allah (peace be upon him) would say: The spirit of holiness (i.e. Gabriel) is with Hassan so long as he speaks in defence of the Apostle of Allah (peace be upon him).

Here is a list of Sahaba whose Naat Khawani is known:

1. Hazrat Abbas Bin Abdul Mutalab (رضى الله عنه)
2. Hazrat Hamza (رضى الله عنه)
3. Hazrat Abu Talib (رضى الله عنه)
4. Hazrat Abu Bakar (رضى الله عنه)
5. Hazrat Umar (رضى الله عنه)
6. Hazrat Usman (رضى الله عنه)
7. Hazrat Ali (رضى الله عنه)
8. Hazrat Fatima (رضى الله عنها)
9. Hazrat Safiya (رضى الله عنها)
10. Hazrat Abu Sufyan Bin Haris (رضى الله عنه)
11. Hazrat Abdullah Bin Rawaha (رضى الله عنه)
12. Hazrat Kaab Bin Malik (رضى الله عنه)
13. Hazrat Hassan Bin Saabit (رضى الله عنه)
14. Hazrat Zuhair Al-Jashmi (رضى الله عنه)
15. Hazrat Umar Bin Malik (رضى الله عنه)

16. Hazrat Abbas Bin Marwas (رضى الله عنه)
17. Hazrat Kuwa Bin Hubaira (رضى الله عنه)
18. Hazrat Abu Uza (رضى الله عنه)
19. Hazrat Abdullah (رضى الله عنه)
20. Hazrat Bakr Bin Wail (رضى الله عنه)
21. Hazrat Malik Bin Mamt (رضى الله عنه)
22. Hazrat Umas Bin Zumaim (رضى الله عنه)
23. Hazrat Usaid Bin Salama (رضى الله عنه)
24. Hazrat Malik Bin Saad (رضى الله عنه)
25. Hazrat Qais Bin Bahd (رضى الله عنه)
26. Hazrat Umr Bin Subaih (رضى الله عنه)
27. Hazrat Kalab Bin Usaid (رضى الله عنه)
28. Hazrat Nabgha Jadi (رضى الله عنه)
29. Hazrat Nazm Bin Ghduma (رضى الله عنه)
30. Hazrat Al-Aamshi (رضى الله عنه)
31. Hazrat Fuzala (رضى الله عنه)
32. Hazrat Amr Bin Aqwa (رضى الله عنه)
33. Hazrat Amr Bin Salam (رضى الله عنه)
34. Hazrat Abbas Al-Sulmi (رضى الله عنه)
35. Hazrat Kaab Bin Zuhair (

The Prophet (صلى الله عليه وآله وسلم) Liked Naat Khawani

There are many instances recorded in the books of Hadith and History which show that the act of Naat Khawani was much liked by the Prophet (صلى الله عليه وآله وسلم).

According to Hazrat Aaisha (RA), the Prophet (صلى الله عليه وآله وسلم) used to offer منبر to Hassan Bin Saabat (رضى الله عنه) **Tirmizi / Ahmad Bin Hanbal / Hakim).**

He also used to pray that جبريل (عليه السلام) should help him and that جبريل (عليه السلام) verifies whatever Hassan (ra) is saying (**Muslim**).

He (صلى الله عليه وآله وسلم) gave many rewards (physical or in the form of prayers) to Naat Khawans which shows his liking for Naat.

One of such example is given here: Hazrat Kaab Bin Zuhair (رضى الله عنه) recited 200-verses long Naat and on listening the verse "Verily the prophet (صلى الله عليه وآله وسلم) is noor, and noor is extracted from him, and he is among the sharp swords of Allah to defend Din.", the Prophet Muhammad (صلى الله عليه وآله وسلم) became so happy that he threw his blanket (كلمى) towards Hazrat Kaab Bin Zuhair (رضى الله عنه) as a prize. (**Tabrani / Bahaqi / Ibn-e-**

Hasham / Majma-u-Zawaid / Hakim Mustadrak)

Naat Khawani at Important Events

The act of Naat Khawani has been recorded on the most memorable events in Islam. Like entry in Madina (at the time of Hijrat-e-Madina (هجرت مدینه)), entry in Mecca (at the time of Victory of Mecca (فتح مكه)) was also celebrated by reciting Naats loudly. On this occasion Hazrat Abdullah Bin Rawaha (رضى الله عنه) were walking in front of the Islamic army and were reciting the verses of Naat loudly. Hazrat Umar (رضى الله عنه) came to him and asked is it justified that you are reciting the verses loudly near harm حرم and that too in the presence of the prophet (صلى الله عليه وآله وسلم). The prophet (صلى الله عليه وآله وسلم) himself intervened and said: Don't stop him from that. His verses are wounding the hearts of كفار like arrows.

(tirmizi / Nisai)

Categories of Bidah [innovations, bidats] in Islam :Every innovation Bidah is not bad

Defination of Bidah: Some thing which wasn't performed or done during time of Prophet (saleh ala waalihi wasalam) but introduced later on.It is divided into different categories and bidah (innovation) in Aqeeda (islamic beliefs) is considered evil (haram) where as Good bidahs in religion which don't effect Aqeeda (beliefs) are endorsed and made by Ijhtehad of scholars and had been made in the past.

Major Question/objection: Is **EVERY** Innovation (bad) Bid'at?

Discussion on Bid'at involves many aspects. Discussion on all of these aspects would require a very lengthy post in which many users might loose the track of the discussion. So I am planning to take one or two points at a time to explain our point of view, and then move on to other aspects).

Some people believe that bid'at (innovation) is always bad; it cannot be divided into good and bad innovations. Primarily they base their thesis on the following Hadith of

Muslim وشرا الامور محدثاتها وكل بدعه ضلاله...: (And among the worst deeds is to invent new things and every innovation (Bid'at) is misguidance). This gives the impression that the Hadith is declaring every innovation as Bid'at and hence condemnable. Is it really the case? It is actually not. This is the point that I would be proving in this post initially. Rest of the points would follow in the future posts.

So for the current post my statement is:

"Every innovation is not (bad) Bid'at. Innovations are of two types: Bid'at-e-Hasana (good innovation) and Bid'at-e-Sai'ya (bad innovation). Only Bid'at-e-Saiya (bad innovation) has been condemned in the Hadith."

Point 1: Discussion on Terminology?

For innovation or new things, two words are used in Hadith literature: (Muh'dasa) محدثه and (Bid'aa) بدعه and these two have almost the same meaning and are used interchangeably in various Ahadith. In fact in Ahadith the word Muh'dasa has been used more frequently than the word Bid'aa. Almost all the Ahadith related to innovation has used this word (i.e. وشرا الامور محدثاتها Muh'dasa).

The Hadith of Bukhari starts as ... من احدث ... (Whoever invented a new thing ...). Similarly the most famous Hadith (of Muslim) against Bid'at has the wording: **And among the worst deeds is to invent new things and every innovation is misguidance.** So clearly the two words for innovation, which have been quite emphatically criticized in Ahadith are Muh'dasa □□□□ and Bid'aa □□□□ or Bid'at □□□□

Conclusion:

For innovation, two words are used in Ahadith namely **(Muh'dasa) محدثه** and **(Bid'aa) بدعه**:

Point 2: بدعت لغوی vs. بدعت شرعی ?

Although the above mentioned two words (Mukh'dasa and Bid'aa) have been thoroughly criticized in the sayings of the Prophet (صلی الله علیه وآله وسلم), yet in Arabic they are used for every new thing whether the thing is good or bad. It is absolutely wrong to call every Bid'aa or Mukh'dasa as bad. It is clearly proven from Ahadith that even the acts of the Prophet (صلی الله علیه وآله وسلم) were called as Muh'dasa (محدثه) by Sahaba.

For example, Before the death of the Prophet (صلی الله علیه وآله وسلم), Hazrat Aisha (رضی الله عنہا) heard new words of praise of Allah from the Prophet (صلی

(الله عليه وآله وسلم) and asked why you are reciting these Ah'das (new words) (احدثتها تقولها). (Muslim / Ibn-e-Ibi Shaiba / Abu Noaim / Tabari). Similarly Hazrat Rafay Bin Khadij (رضى الله عنه) narrates that the Prophet (صلى الله عليه وآله وسلم) started reciting new words before leaving a gathering and we asked (هذه كلمات احدثتھن) "You have recited new words"? (Nisai / Hakim / Munzri : Tabrani has declared its asnad as Jaiyad)

So if we take the Hadith of Muslim (شرا الامور محدثاتها) "And among the worst deeds are Muh'dasat (innovations)" **in general context, then Na-Uzu-Billah Sahaba accused the Prophet (صلى الله عليه وآله وسلم) about a bad thing (which is not possible).** They were clearly using this word in its literal (dictionary) sense, meaning a new thing. There are similar Ahadith about the use of the word (Bid'aa بدعه) which I would discuss later.

Conclusion:

The words Muh'dasa محدثه and Bid'aa بدعه are not always used in negative sense. In dictionary meanings, they can be used for any (good or bad) innovation. In this context it is called as Bid'at-e-Lugwi بدعت لغوي (Bid'at in literal or dictionary meaning). The bid'at that has been condemned in the Ahadith is called as Bid'at-e-Shar'ee بدعت شرعي (Bid'at in Islamic Shariah).

The fact that Sahaba used these words even for the Prophet (صلى الله عليه وآله وسلم) makes it clear that they always understood these words as neutral in connotation. If they had taken the word Muh'dasa as a negative word only, (because the Hadith stated "Among the worst deeds are Muh'dasat"), then for the new act of the Prophet (صلى الله عليه وآله وسلم) they would have used a different word for sure. This is an indication that Sahaba believed in the division of the words of Muh'dasa and Bid'aa

Quran uses "every" to Mean Only a Sub Class

The wording of the previously quoted Hadith of Muslim apparently refers to all new things without restriction. **Does it literally mean that everything new is misguidance or bad?** The answer is "No". Why?

In answer to this question, we may note that there are many similar generalities in the Quran and Hadith (by using the word "Every (كل)") , all of them admitting of some qualification.

A few examples follow:

Quranic Example No:1

When Quran says "every boat" in "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.", it means "every (new) boat", or "every (serviceable) boat". Otherwise there was no need to break the boat in order to save it from the king.

(Quran Al-Kahf 18:79)

Quranic Example No:2

When Quran says "every hill" while ordering Hazrat Abraham (AS) in "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them", it means "every hill near by" and NOT "every hill in the world".

(Quran Al-Baqara 2:260)

Quranic Example No:4

When Quran says "every stratagem" in "lie in wait for them in every stratagem (of war)", it means "every stratagem which is feasible for war". (At-Tauba 9:5)

Quranic Example No:5

When Quran says "every high place" in "Do ye build a landmark on every high place to amuse yourselves?", it means "every high place where a landmark is feasible" (Ash-Shu'ara 26:128)

Quranic Example No:6

6 When Quran orders Hazrat Noh (AS) to take "every species with him in "take thou on board pairs of every species", it does mean a very limited subset of total species on earth. (Al-Mu'minun 23:27)

Hadiths uses "every(kull)" to Mean Only a Sub Class

Example one

* **The Prophet said:** "Truly, this black seed (al-habba al-sawda') is a cure for every (kull) disease except death."

► [Narrated from 'A'isha and Abu Hurayra by **Bukhari,**

► **Muslim,**

► **al-Tirmidhi**

► **, Ibn Majah,**

► and Ahmad through nineteen chains. Al-Zuhri said: "The black seed is black cumin (al-shuneez)." It is also named Indian cumin, fennel-flower; corn cockle, and wild savager.

^^^

this doesnt means Black seed is literally cure of **Every (kull) disease on earth** but only a subgroup

Example Two

* **The Prophet said:** "None shall enter Hellfire who prays before sunrise and before sunset."

[Narrated from 'Amara ibn Ru'ayba al-Thaqafi by

► **Muslim, al-Nasa'i, Abu Dawud, and Ahmad.**

This hadith is worded all-inclusively although it is not meant to include those who abandon the prayers of zuhr, maghrib, and 'isha'. Ibn Hajar confirmed al-Tibi's ruling that sound germane narrations must be taken together as one hadith, the general being modified in light of the specific (yuhmalu mutlaquha 'ala muqayyaduha) so that practice can conform with the totality of their content

Example Three

Prophet (SAleh ala waalihi wasalam) said **Every (kull)** thing with which a man plays is void except his training of his horse , throwing of arrows and playing with his wife

[Quoted in Ihya Uloom ud din by Imam Ghazali (Rah) Vol 2 , Pg 171 and **Termed Sahih**]

Imam Ghazali (Rah) writes : It doesnt means **Every thing except above three is unlawful** It means want of benefit.To make sweet sounds of birds and to play any other sports for enjoyment is not unlawful [same page of Ihya]

Conclusion

In all of the above quoted verses of Quran the word **"Every (كُلُّ)"** has been used, **but its meaning is applicable only to a subclass of it. This reminds of the well known English proverb: "Exceptions are always there."**

There are many other examples from **Quran and Hadith, where a general word is used to represent only a subclass of it.**

Example

. When Quran orders **"every one"** to observe fasts in Ramadhan (Al-Baqara 2:185), **it does make exception of ill and travelers etc.**

Similarly by the words "Every Bid'at is misguidance" meant "Every (bad) bid'at (i.e. Bid'at-e-Saa'iya) is misguidance".

There are many instances in Quran and Hadith where a general statement is made **(by using the word "Every (كُلُّ)"**) to represent **only a subclass of it.** (This is a well know topic in Ilm-ul-Blagha) In a similar fashion, this Hadith is only talking about bad innovations.

There are several hadiths proving Sahabas (Ra),Salafs, Early muslims brought many new innovations in Religion, e.g Fiqh , dividing quran into 30 parts, Books of Hadiths like Bukhari, Trimdhi, muslim were all done after centuries

Proof of Inventing

New action in religion From Quran

Quran states:

{ نُمَّ فَفَعَيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۗ وَرَهَابَنِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ }

...As for monasticism, **they invented it themselves, for we had not enjoined it on them,** seeking thereby to please Allah; but they did not observe it faithfully. [We rewarded only those who were truly faithful, but many of them were transgressors (57:27)

personal comments

had all innovations would have been bad **then Allah would not have said that he would give them Ajr on their invention of Rahbaniyat or to please Allah,** i.e. **those who practised it faithfully,** We rewarded only those who were truly faithful

what Allah says is that after adopting it they did not practice it properly, hence this verse has implied permission for innovating good matters, If the words are carefully read we get to know that If it was condemned then Allah would not have said: **"but they did not observe it faithfully"**

Rather Allah condemns those who after innovating it did not practice it properly (hence good innovations are to be practiced properly), Allah proves new innovations to be rewardful in the same ayah when he says: **"We rewarded only those who were truly faithful**

Tafsir ibn e abbas of above verse

(Then We caused Our messengers) one after the other (to follow in their footsteps) to follow Noah and Abraham from their respective offspring; (and We caused Jesus, son of Mary, to follow) these Messenger, i.e. messengers

other than the Prophet Muhammad (pbuh) (and gave him the Gospel, and placed compassion and mercy) towards each other (in the hearts of those who followed him) i.e. who followed the religion of Jesus. **(But monasticism they invented) they built monasteries and cloisters to escape the sedition of Paul, the Jew. (We ordained it not for them) We did not enjoin monasticism upon them. (Only seeking Allah's pleasure) they did not invent it except to seek Allah's good pleasure,** (and) had We enjoined it upon them

(they observed it not with right observance) they would not have given it its right due.

(So We give those of them who believe) among the monks (their reward) double for their faith and worship; these are the ones who did not contravene against the religion of Jesus. 24 among these were in the Yemen and when they heard of the Prophet (pbuh) they believed in him and joined his religion, **(but many of them) of the monks (are evil-livers) disbelievers, these are the ones who went against the religion of Jesus.**

***** Tafsir Al Jalayn for Same Ayah *****

” ثُمَّ فَفَعِينَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَفَعِينَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً { وَرَهْبَانِيَّةً { هي رفض النساء واتخاذ الصوامع { أَبْتَدَعُوهَا { من قبل أنفسهم { مَا كَتَبْنَا عَلَيْهَا { ما أمرناهم بها إلا { لكن فعلوها { أَبْتِغَاءَ رِضْوَانٍ { مرضاة { اللَّهُ فَمَا رَعَوْهَا حَقَّ رِعَائِهَا { إذ تركها كثير منهم وكفروا بدين عيسى ودخلوا في دين ملكهم وبقي على دين عيسى كثير فآمنوا بنبينا { فَفَعَلْنَا الَّذِينَ ءَامَنُوا { به { مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ { مِّنْهُمْ فَسَافِرُونَ }

Then We sent to follow in their footsteps Our messengers, and We sent to follow, Jesus son of Mary, and We gave him the Gospel, and We placed in the hearts of those who followed him kindness and mercy.

But [as for] monasticism, namely, abstention from women and seclusion in monasteries, they invented it, [an innovation] on their part — We had not prescribed it for them, We did not enjoin them to it; but they took it on —only seeking God’s beatitude. Yet they did not observe it with due observance, for many of them abandoned it and rejected the religion of Jesus and embraced the religion of their [then] king

. However, many of them did remain upon the religion of Jesus and they believed in our Prophet [when he came]. So We gave those of them who believed, in him, their reward; but many of them are immoral.

Tafsir ib e khatir of 57:27

Here is proof from Tafsir Ibn Kathir

The tafsir.com website which is famous for its forgeries has yet again removed the crucial tafsir under this ayah. They have cleverly removed the important hadith from inbetween.

It states:

ابن مسعود قال : قال لي رسول الله صلى الله عليه وسلم " يا ابن مسعود "قلت : لبيك يا رسول الله قال " هل علمت أن بني إسرائيل افترقوا على ثنتين وسبعين فرقة؟ لم ينج منها إلا ثلاث فرق، قامت بين الملوك والجبابرة بعد عيسى بن مريم عليه السلام، فدعت إلى دين الله، ودين عيسى بن مريم، فقاتلت الجبابرة، فقتلت فصبرت ونجت، ثم قامت طائفة أخرى لم تكن لها قوة بالقتال، فقامت بين الملوك والجبابرة، فدعوا إلى دين الله ودين عيسى بن مريم، فقتلت وقطعت، بالمناشير، وحرقت بالنيران، فصبرت ونجت، ثم قامت طائفة أخرى لم يكن لها قوة بالقتال، ولم تطق القيام بالقسط، فلحقت بالجبال، فتعبدت وترهبت، وهم الذين ذكر الله تعالى

Translation: Ibn Masud (ra) narrates that the Prophet (Peace be upon him) called me and I said "Labaik". **The Prophet said: Do you know that Banu Israel was divided into 72 sects "BUT ONLY THREE GROUPS OUT OF THEM GOT FORGIVENESS"**

1. Those who after Isa (a.s) stood against the Kings and tyrants. They called people towards deen of Allah and Isa bin Marym (a.s). They fought against the transgressors and were martyred therefore they were forgiven

2. The second group was of those people who were not able to fight back but they stood firm in front of kings and tyrants. They said the words of truth. Due to this they were martyred by thick blades and were burnt (alive) but still they remained patient and thus attained forgiveness....

Pious and Good innovators of Rahbaniyat were forgiven

3. Then another group arose, they were not able to fight nor stand in front of kings/tyrants. **THEY WENT TOWARDS THE MOUNTAINS AND WORSHIPPED ALLAH IN "ISOLATION AND TOOK THE PATH OF MONASTICISM. THESE ARE THE PEOPLE MENTIONED IN THIS AYAH"**
[Tafsir Ibn Kathir, Volume No.4, Page No. 540]

source of above tafsir ibn e khatir

<http://www.altafsir.com/Tafasir.asp?...0&LanguageId=1>

Note : Some of our great muslims have forged and edited actual text of this

tafsir from english translations, Above link has arabic and one can check what does it says, I have mentioned arabic too 😊

Hence even Quran proofs that if muslims invent Good biddahs they are given Sawab for it ,
regarding word **every (kull)** in hadiths haani quoted, I already cleared that in my initial posts of this thread from Quran and hadiths, its used as a **subgroup**

what Prophet (saleh ala waalihi wasalam) said too

Hadith 1

Volume 3, Book 49, Number 861: (Sahih Bukhari)

Narrated Aisha: Allah's Apostle said, **"If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."**

Read it once again to understand that Islam is not an illogical religion, hence new innovations **which are not in "Harmony"** with the principles of religion will be **Bidat al Dhalalah** otherwise they will be **Bidat** al Hassanah.

The great Muhaditheen and Ulama explained it as

Imam Ibn Hajr al Haytami (Rahimuhullah) on above hadith said:

وفي الحديث "كل بدعة ضلالة وكل ضلالة في النار" وهو محمول على المحرمة لا غي

That which is narrated in Hadith that All innovations are evil and all evil are in hell fire, **This hadith will be applied for Bidat al Muhrima (i.e. category of haram innovations only) not others.**

[Imam Ibn Hajr al-Haytami in Fatawa al Hadithiyyah, Page No. 203]

Hadith 2

عن ابن جرير بن عبد الله عن أبيه قال قال رسول الله صلى الله عليه وسلم من سن سنة خير فاتبع عليها فله أجره ومثل أجور من اتبعه غير منقوص من أجورهم شيئا ومن سن سنة شر فاتبع عليها كان عليه وزره ومثل أوزار من اتبعه غير منقوص من أوزارهم شيئ

Jarir bin Abdullah reported: Allah's Messenger (may peace be upon him) said: **He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like**

one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect.

[Sunan Tirmidhi Volume 005, Hadith Number 2675]

قال أبو عيسى هذا حديث حسن صحيح

Imam Tirmidhi Said: This hadith is **"Hassan Sahih"**

Source: <http://hadith.al-islam.com/Display/Display.asp?Doc=2&Rec=4324>

Allah's Messenger (may peace be upon him) said: **He who introduced some good practice in Islam.**

Note : The above hadith context refers to reviving any Good practice which is in coherence with Quran and Shariah, It can be a Sunnah which sahabas (Ra) revived or salafs revived or can be any other good practice within laws of shariah

EXAMPLES of Good Innovations by Sahabas (ra) and Prophet (saw) approving them

PROOF NO 1

Bukhari, Volume 6, Book 61, Number 533:

Narrated Abu Said Al-Khudri:

A man heard another man reciting (Surat-Al-Ikhlās) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Apostle and informed him about it as if he thought that it was not enough to recite. On that **Allah's Apostle said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!"**[b/]

/'
Ibn Hajar Asqalani says in Fath al-Bari that the **hadith shows it is permissible to use personal reasoning (ijtihad) in choosing times for acts of worship,** for Bilal reached the conclusions he mentioned by his own inference, and the Prophet (Allah bless him and give him peace) confirmed him therein.

/'
[REDACTED]
good innovation by Sahabas (ra)
PROOF NO 3
[REDACTED]

/'
Narrated IsraiI:

Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. **'Uthman(ra) added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it,"**

/'
Sahih Bukhari, Volume 7, Book 72, Number 784

/'
*****Commentary by Ibn e Hajar (Rah)*****

/'
Ibn al-Sakan narrated through Safwan ibn Hubayra from the latter's father: Thabit al-Bunani said: Anas ibn Malik said to me (on his death-bed): **"This is one of the hairs of Allah's Messenger, Allah's blessings and peace upon him. I want you to place it under my tongue. "Thabit continued: I placed it under his tongue, and he was buried with it under his tongue."**

/'
► **Narrated by Ibn Hajar** in al-Isaba fi tamyiz al-sahaba (Calcutta, 1853) 1:72 under "**Anas Ibn Malik.**"

/'
Point to NOTE

/'
Rasool Allah [saww] never asked anyone to put his hair under his tongue while getting buried. **Ans bin Malik introduced this new Action according to his own opinion,** while he knew that there is a Barakah in the hairs of Rasool Allah [saww].

[REDACTED]

good innovation by Sahabas (ra)

PROOF NO 4

██████████

,
Narrated Thumama:

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut. [Bukhari, Volume 8, Book 74, Number 298]

,
NOTE

,
Rasool Allah [saww] never asked someone to collect his sweat and Umm Sulaim did it according to her own opinion.

,
Similarly, Rasool Allah [saww] never asked his sweat and hair mixed with Suk to be used on a dead body as Hanut. It was Anas bin Malik himself who did it **according to his own opinion**

██████████

good innovation by Sahabas (ra)

PROOF NO 5

██████████

,
When `Abdullah ibn Anis came back from one of the battles having killed Khalid ibn Sufyan ibn Nabih, the Prophet gifted him his staff and said to him: "It will be a sign between you and me on the Day of Resurrection." Thereafter he never parted with it and it was buried with him when he died. [Narrated by Ahmad in his Musnad (3:496)]

,
NOTE

,
Rasool Allah [saww] **never asked Abdullah ibn Anis to take that staff with him in his grave**, and he introduced this new act only according to his own opinion.

,
██████████

good innovation by Sahabas (ra)

PROOF NO 6

█
,
Dawud ibn Salih says: "[The Caliph] Marwan one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone.

References:

▶ Ahmad (5:422)

,
▶ Ibn Hibban in his Sahih,

,
▶ Tabarani in his Mu`ja

,
▶ al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih.

,
▶ It is also cited by al-Subki in Shifa' al-siqam (p. 126),

,
▶ Ibn Taymiyya in al-Muntaqa (2:261f.), and

,
▶ Haythami in al-Zawa'id (4:2)

NOTE

,
Paying respect to the signs of Allah and to seek barakah from them is a virtuous act in Islam. Only limitation put by Islam is "Prostration". But Some muslims have made many more things Haram at their own. Above practices were personally invented by Glorious Sahabas (Ra) as they didnt go against Shariah so no one ever objected

good innovation by Sahabas (ra)

PROOF NO 7

█
,
Mu`adh ibn Jabal and Bilal also came to the grave of the Prophet and sat weeping, and the latter rubbed his face against it.[Sunan Ibn Majah 2:1320.]

NOTE,

Rasool Allah [saww] **never asked Sahaba to place and rub their faces on his grave, or to sit there and weep.** Abu Ayyub Ansari, Mu`adh ibn Jabal and Bilal did all that **according to their own opinion.**

*****Imam Ahmad's commentry *****

Imam Ahmad's son `Abd Allah said: **I asked my father about the man who touches and kisses the pommel of the Prophet's minbar to obtain blessing, or touches the grave of the Prophet. He responded by saying: "There is nothing wrong with it."** `Abd Allah also asked Imam Ahmad about the man who touches the Prophet's minbar and kisses it for blessing, **and who does the same with the grave, or something to that effect,** intending thereby to draw closer to Allah. **He replied: "There is nothing wrong with it."**

► This was narrated by `Abdullah ibn Ahmad ibn Hanbal in his book entitled al-`Ilal fi ma`rifat al-rijal (2:492)

good innovation by Sahabas (ra)

PROOF NO 8

Tabari narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather, Hudhaym, to the Prophet. Hudhaym said to the Messenger of Allah:

"I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "barakallahu fik," which means: "May Allah bless you." **After that, people started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say Bismillah, and the swelling would be cured.**

NOTE

Handhalah did it **according to his own opinion.** Was he really indulged in Dhalalah? No because it didnt go against Quran and sunnah of Prophet (صلى

(الله عليه وآله وسلم)

► **al-Tabarani** in al-Awsat and al-Kabir (4:16),

► **and Imam Ahmad** in his Musnad (5:67-68) **with a sound chain** as stated by **al-Haythami** in al-Zawa'id (4:211)

good innovation by Sahabas (ra)

PROOF NO 9

The Tabi Thabit al-Bunani said he used to **go to Anas Ibn Malik, kiss his hands,** and say: **"These are hands that touched the Prophet. " He would kiss his eyes** and say: **"These are eyes that saw the Prophet."**

► Abu Ya`la narrated it in his Musnad (6:211)

► and Ibn Hajar mentioned it in his al-Matalib al-`aliya (4:111).

► al-Haythami declared it sound in Majma` al-zawa'id (9:325).

NOTE

Tabi`i Thabit al-Bunani **did it and invented this new practice from his own**, No one objected because it wasnt against principles of Shariah ,

good innovation by Sahabas (ra)

PROOF NO 10

Narrated Abu Burda:

When I came to Medina. I met Abdullah bin Salam. He said, **"Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?"**

[Sahih Bukhari, Volume 5, Book 58, Number 159]

Note

Rasool Allah [saww] never asked Abdullah bin Salam(ra) to offer people to

enter in that House. **It was Abdullah bin Salam's (ra) own opinion** that a House, in which Rasool Allah [saww] had entered, became blessed. **And other people must also enter in it in order to obtain blessings.**

good innovation by Sahabas (ra)
PROOF NO 11

Ibn Umar (Ra)Fast at some particular days on every month at his own.

Abdullah b. 'Umar (Allah be pleased with both of them) reported that he heard the Messenger of Allah (may peace be upon him) say about the day of Ashura: **It is a day on which the people of pre-Islamic days observed fast. So he who liked to fast on this day should do so,** and he who liked to abandon it should abandon it. 'Abdullah (Allah be pleased with him) did not observe fast except when it coincided (with the days when he was in the habit of observing voluntary fasts during every month).

[Sahih Muslim Book 006, Number 2507]

Note

Hadrat Umar (ra) invented this new practice on his own in Islam on fasting on those specific days, He wasn't asked by Sahabas (ra) to do it nor by Prophet (صلى الله عليه وآله وسلم) ever

good innovation by Sahabas (ra) Prohphet (Saw) approving it
PROOF NO 12

[Bukhari Volume 1, Book 12, Number 764:]

Narrated Rifa'a bin Rafi AzZuraqi:

One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." **A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fih"** (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer...**he asked, "Who has said these words?"** The man replied, **"I."** **The Prophet said, "I saw**

over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position

Note

This is a **bidah is salat itself** but the Prophet (صلى الله عليه وآله وسلم) didn't criticize the Sahaba (Ra) for it, He approved it because of Niyah alone 😊, so according to some definitions naudhobillah the Prophet will be accused of bidah too .. Naudhobillah

good innovation by Sahabas (ra)

PROOF NO 13

[bukhari Volume 2, Book 13, Number 39:]

Narrated Az-Zuhri:

I heard As-Saib bin Yazid, saying, "In the life-time of Allah's Apostle, and Abu Bakr and Umar, the Adhan for the Jumua prayer used to be pronounced after the Imam had taken his seat on the pulpit. **But when the people increased in number during the caliphate of 'Uthman, he introduced a third Adhan** (on Friday for the Jumua prayer) ...**[end quote]**

and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years,**so now Prophet is not there it means even Khulafa ar rashideen made new good bidahs**

good innovation by Sahabas (ra) Prohphet (Saw) approving it

PROOF NO 14

Ibne Umar's Good innovation in Talbia

Muslim Book 007, Number 2667/8

'Abdullah b. 'Umar (ra) reported that the Messenger of Allah (may peace be upon him) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the

sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (saw). Nafi' said: '**Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee**

good innovation by Sahabas (ra)

PROOF NO 15

Abu Huraira asking people to lead 2 Rakah Salah for him and then pray for him

في ذكر البصرة الملاحم سنن أبي داود
حدثنا محمد بن المثنى حدثني إبراهيم بن صالح بن درهم قال سمعت أبي يقول
انطلقنا حاجين فإذا رجل فقال لنا إلى جنبكم قرية يقال لها الأبله قلنا نعم قال من يضمن لي منكم أن يصلي لي في
مسجد العشار ركعتين أو أربعاً ويقول هذه لأبي هريرة سمعت خليلي رسول الله صلى الله عليه وسلم يقول إن الله
يبعث من مسجد العشار يوم القيامة شهداء لا يقوم مع شهداء بدر غيرهم
قال أبو داود هذا المسجد مما يلي

The sahabi, Abu Hurayra, urged some people to pray 2 raka'ahs in Masjid Ashaar **and told them to say after the prayers, "Haaza li Abi Hurayra". This is for Abu Hurayra**

(Abu Dawud vol 2 p236)

praying Salat for some one else is a biddah e Hasina as well, in that case salat is part of Deen of Islam, its a pillar and Great Sahabi (Rah) added some thing from his own which wasn't practised before, this proves without a shadow of doubt that biddah are Good (hasina,Wajid, mubah) and Bad(zalalah,maqruh,haram) ,

good innovation by Sahabas (ra)

PROOF NO 16

Sahih Bukhari Book 32 Volume 3 Hadith 227

Narrated Abu Huraira:

Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. **On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform** (continues)

good action by Sahabas (ra)

PROOF NO 17

BY Ibn Umar (ra)

عَنْ الْأَعْرَجِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ مُحَمَّدًا عَنِ صَلَاةِ الضُّحَى وَهُوَ مُسْنِدٌ ظَهْرُهُ إِلَى حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: بِدْعَةٌ وَبِعَمَتِ الْبِدْعَةُ

Narated By Ara'j : I asked Abdullah Ibn Umar (ra) about prayer of chasht, that when He (Ibn Ummar) used to sit beside face of Allah's Apostle (may peace be upon him) room, then he (Ibne Ummar) said: Its a innovation and a Good innovation. [Ibn Abu Shayba Volume 002, Hadith Number 7775]

replying to argument on Chast

Some do argue that Chast is a sunnah proved from many hadiths and not a biddah ,

Reply

I know about which hadiths you are talking around here **But Hadrat Aisha (Ra) and Ibn Umer (Ra) never Saw Prophet (salehl ala waalihi wasalam) doing it** infact they believed it to be Bidah according to sahih hadiths, Where as other Sahabas (Ra) didnt ,mean that they did not see the Prophet pray it (a) in the Mosque (b) on a regular basis (c) in congregation (d) for more than 2 or 4 rak`ats lest it be imposed on the Umma as an obligation

now let me quote Sahih hadiths for you having proof of it

Hadith Number 1 :

Both Aisha and Ibn Umar (ra) stated that "the Prophet would not pray Duha except when returning from a trip."

► Muslim

► Abu Dawud

► Ahmad

► al-Nasa'i

► Ibn Khuzayma

► and Ibn Hibban with **sound chains**. He also explained in his Sahih (6:270) that "this means he did not pray Duha in the mosque among people rather than in the house except upon returning from a trip.

Hadith Number 2 :

كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى حَتَّى نَقُولَ لَا يَدْعُ وَيَدْعُهَا حَتَّى نَقُولَ لَا يُصَلِّي

"The Messenger of Allah used to pray Duha to the point that we said he shall never leave it, **and he used to leave it to the point that we said: he never prays it.**

► confirmed by the authentic report of Abu Said al-Khudri in al-Tirmidhi (hasan gharib) **Book of witr:3 ,Hadith 476**

► and Imam Ahmed bin Hanbal (rah) in Musnad Ahmad No: 11155]

Hadith Number 3 Quoting again with more chains

/'
Ibn `Umar's reply when asked about Salat al-Duha: **It is an innovation and what a fine innovation it is** (bid`atun wa ni`mati al-bid`atu hiya)

/'
► Narrated from **al-Hakam ibn al-Araj** by Ibn Abi Shayba in his Musannaf (2:172) with a **sound chain according to Ibn Hajar in Fath al-Bari** (1959 ed. 3:52)

/'
► from Mujahid by Ibn al-Ja`d in his Musnad (p. 314)

/'
► and **al-Tabarani** in al-Mu`jam al-Kabir (12:424).

Hadith Number 4

/'
Another reply to the same question by Ibn Umar: **At the time Uthman was killed no-one considered it desirable [in the Religion] (ma ahadun yastahibbuha), and the people did not innovate anything that is dearer to me than that prayer**

/'
► Narrated from Salim ibn Abd Allah ibn Umar by Abd al-Razzaq with **a sound chain according to Ibn Hajar in Fath al-Bari** (1959 ed. 3:52)

Conclusion

/'
I myself believe in Salat ul Duha as sunnah, because **the two principles must be applied that "the narrations of affirmation take precedence over those of negation" and that "those who know are a proof over those who do not know**

/'
But **Sahaba (Ra) differed on it, Hadrat Aisha(ra) differed on it** Ibn e Umar (Ra) himself **wasn't sure about it and hence called it **Good Bida'h**** Due to same confusion, and proved that Sahabas (Ra) **did believed in bida'h e hasina (good bidah)** even if they disagreed and thought some thing was abandoned or never performed throughout life of Prophet (saleh ala walaihi wasalam)

/'
hope this clear that issue, **Good biddah is proved** here again by Ibn e Umar (Ra) other view point

█
good innovation by Sahabas (ra)

PROOF NO 18

Volume 5, Book 59, Number 325 (Sahih Bukhari)

...When they took him to Al-Hil out of Mecca sanctuary to martyr him, [Khubaib requested them. "Allow me to offer a two-Rak'at prayer."](#) They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. [It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity \(before he is executed\)](#)

Conclusion

the Prophet (Peace be upon him) accepted good innovations many other times too and this is proof of all new innovations not being evil, Note that the Prophet (Peace be upon him) will never would had contradicted his own saying or did some thing not according to shariah if every bidat was evil. there are many more examples of Sahaba themselves doing new things on "Ijtihad" because their understanding of Deen was proper unlike yours, they knew that general permission is the main thing whereas new things will be judged in light of Principles like the hadith of Aisha (ra) proves, and yes the Occasion of that hadith is general too i.e. for all times the new things are to be checked with principles of Shariah.

All the above-mentioned Sahaba introduced a new action according to their own Opinions, due to love with Prophet (saw) while they thought these new actions in complete harmony with the principles of Islam.

Some muslim must reconsider their definition of Bidah. And if they still insist on their definition, then they must declare all the above-mentioned Sahaba to be innovators, and misguided and fuel of hell fire. But they don't do that either.

► [There are many acts which Prophet \(sahih ala walihi wasalam\) never did but Sahabas \(ra\) did.](#)

▶ There are many acts which Sahabas (Ra) never did but Tabeen (generation after them) did,

▶ There are many acts which Tabeen (generation after Sahabas(ra)) never did ,but Taba tabeen(after them) did ,

▶ There are many acts which First three generations after our beloved Prophet(saleh ala walihi wasalam) never did but classical scholars, muhadiseen did , Like Collection of Hadiths in form of Books, Inventing of Fiqh branch of Islam , Fatwas by ulemas

All the these actions are good biddahs but never went against Quran,Shariah,Hadiths or Islam and hence no one ever made a cry due to it ,

Proof of good biddah from Salafs ,Muhadiseen,Classical scholars of Islam

Imam Abu Hanifa (Rah) , Founder of Hanafi Madhab and a Tabe'e says

Quoted by Imam Ibn e Hajar Asqalini (rah),

Hadrat Omer Farooq (ra) said after offering Tarawih that **its a excellent Bida** , Imam Abu Hanifa (Rah) said that its a proof from people of knowledge that **Whoever invents a Bad action in Islam he will get sin for himself and whoever follows him, And whoever invents a Good Biddat in islam he will get Reward for himself and all who follow him in that practice**

[Imam Ibn e Hajar Asqalani (Rah) in Zubda-tul-Fakr]

scan of book

<http://www.dawateislami.net/book/rea...eaderPageStart>

He also writes details on **evil biddats** in next chapter **scan of book**

<http://www.dawateislami.net/book/rea...eaderPageStart>

Imam Ibn e Hajar Asqalani(rah) said:

‘
“The root meaning of innovation is what is produced without precedent. **It is applied in the law in opposition to the Sunna and is therefore blameworthy.**

‘
Strictly speaking, if it is part of what is classified as commendable by the law then it is a good innovation (hasana), while if it is part of what is classified as blameworthy by the law then it is blameworthy (mustaqbaha)

‘
, otherwise it falls in the category of what is permitted indifferently (mubâh). It can be divided into the known five categories.”

‘
Reference

‘
► **Ibn Hajar, Fath. al-Bârî** (1959 ed. 5:156-157=1989 ed. 4:318)

Ibn Hazm and Ibn al-Jawzî's Identical Definition for Bidah e hasina

‘
Ibn Hazm al-Zâhiri said:

‘
“Bida in the Religion is everything that did not come to us in the Qur'ân nor from the Messenger of Allâh ,
except that one is rewarded for some of it and those who do this are excused if they have good intentions.

‘
Of it is the rewardable and excellent (h.asan), namely, what is originally permitted (mâ kâna asluhu al-ibâh.a) as was narrated from `Umar (ra): “What a fine bid`a this is!” Such refers to all good deeds which the texts stipulated in general terms of desirability even if its practice was not fixed in the text. And of it is the blameworthy for which there is no excuse such as what has proofs against its

invalidity.

► Ibn Hazm, al-Ihkâm fî Usûl al-Ahkâm (1:47)

Imam Al Ghazali (rah) support for Bidah e hasina

H.ujjat al-Islâm al-Ghazzâlî said in his discussion of the adding of dots to the Qur'anic script:

“The fact that this is innovated (muhdath) forms no impediment to this

. How many innovated matters are excellent! As it was said concerning the establishing of congregations in Tarâwîh. that it was among the innovations of `Umar (ra) and that it was an excellent innovation (bid` a h.asana). The blameworthy bid` a is only what opposes the ancient Sunna or might lead to changing it.

Reference

► Al-Ghazzâlî, Ihyâ Ulûm al-Dîn (1:276)

Proof from Ibn e Kathir on allowing mila'd

أحد الاجواد والسادات الكبراء والملوك الامجاد له آثار حسنة وقد عمر الجامع المظفري بسفح قاسيون وكان قد هم بسياقه الماء إليه من ماء بذيرة فمنعه المعظم من ذلك واعتل بأنه قد يمر على مقابر المسلمين بالسفوح وكان يعمل المولد الشريف في ربيع الاول ويحتفل به احتفالا هائلا وكان مع ذلك شهما شجاعا فاتكا بطلا عاقلا عالما عادلا رحمه الله وأكرم مثواه وقد صنف الشيخ أبو الخطاب ابن دحية له مجلدا في المولد النبوي سماه التتوير في مولد البشير النذير فأجازه على ذلك بألف دينار وقد طالت مدته في الملك في زمان الدولة الصلاحية وقد كان محاصر عكا وإلى هذه السنة محمودالسيرة والسريرة قال السبط حكى بعض من حضر سماط المظفر في بعض الموالد كان يمد في ذلك السماط خمسة آلاف راس مشوى وعشرة آلاف دجاجة ومائة ألف زبدية وثلاثين ألف صحن حلوى

Translation: He was a generous, mighty master, and glorious ruler, whose works were very good.He built Jamiya al Muzaffari near Qasiyun...

During Rabi ul Awwal he used to celebrate Mawlid ash Shareef (يعمل المولد الشريف في ربيع الاول) with great celebration, Moreover, he was benevolent, brave, wise, a scholar, and just person – Rahimuhullah wa Ikraam – **Sheikh**

Abul Khattab (rah) wrote a book on Mawlid an Nabwi for him and named it At-Tanwir fi Mawlid al Bashir al Nazeer, for which he gave him 1000 dinars. His rule stayed till the Rule of Salahiya and he captured Aka and he remained a man worthy of respect.

Imam Al Shafi (rah) endorsing Good Bida'h (founder of Shafi Madhab)

'
Al-Rabî` said, Imam Al Shafi (Rah) said to us:

'
'Innovated matters are of two kinds (al-muh.dathâtu min al-umûri d.arbân): one is an innovation that contravenes (mâ uh.ditha yukhâlifu) something in the Qur'ân or the Sunna or a Companion-report (athar) or the Consensus (ijmâ`): that innovation is misguidance (fahâdhihi al-bid` atu d.alâla)

'
The other kind is the innovation of any and all good things (mâ uh.ditha min al-khayr) contravening none of the above, and this is a blameless innovation. (wahâdhihi muh.dathatun ghayru madhmûma)

'
`Umar (ra) said, concerning the prayers of Ramad.ân: What a fine bid`a this is! meaning that it was innovated without having existed before and, even so, there was nothing in it that contradicted the above[/blue

'
▶ Narrated from al-Rabî` by al-Bayhaqî in his Madkhal and Manâqib al-Shâfi`î (1:469) **with a sound chain as stated by Ibn Taymiyya** in his Dâr' Ta`ârud. al-`Aql wa al-Naql (p. 171

'
▶) and through al-Bayhaqî by Ibn `Asâkir in Tabyîn Kadhib al-Muftarî (Kawtharî ed. p. 97). Cited by al-Dhahabî in the Siyar (8:408),

'
▶ Ibn Rajab in Jâmi` al-`Ulûm wal-H.ikam (p. 267=Zuh.aylî ed. 2:52-53=Arna'ût. ed. 2:131 s.ah.îh.)

'
▶ and Ibn H.ajar in Fath. al-Bârî (1959 ed. 13:253)

Imam Al Shafi (rah) endorsing Good Bida'h (founder of Shafi Madhab)

'
A major contribution of Imâm al-Shâfi`î (ra) in the Foundations of

Jurisprudence (us.ûl al-fiqh) is his division of innovation (al-bid`a) and innovated matters (al-muh.dathât) into "good" and "bad" depending on their conformity or non-conformity to the guidelines of the Religion.

This is authentically narrated from al-Shâfi`î from two of his most prestigious students in the latter period of his life, **the Egyptian hadîth Masters Harmala ibn Yah.yâ al-Tujaybî and al-Rabî` ibn Sulaymân al-Murâdî:**

Harmala said, "I heard al-Shâfi`î (ra) say:

'Innovation is two types (al-bid`a tu bid`atân): approved innovation (bid`a mah.mûda) and disapproved innovation (bid`a madhmûma). Whatever conforms to the Sunna is approved (mah.mûd) and whatever opposes it is abominable (madhmûm).

He used as his proof the **statement of `Umar ibn al-Khat.t.âb (ra) about the [congregational] supererogatory night prayers in the month of Ramad.ân: "What a fine innovation this is!**

► Narrated from H.armala by Abû Nu`aym with his chain through Abû Bakr al-âjurri in H.ilyat al-Awliyâ' (9:121 #13315=1985 ed. 9:113)

► and cited by Abû Shâma in al-Bâ`ith `alâ Inkâr al-Bida` wal-H.awâdith (Ryadh 1990 ed. p. 93),

► Ibn Rajab in Jâmi` al-`Ulûm wal-H.ikam (p. 267=Zuh.aylî ed. 2:52=Arna'ût. ed. 2:131 s.ah.îh.),

► Ibn H.ajar in Fath. al-Bârî (1959 ed. 13:253),

► al-Turt.ûshî in al-H.awâdith wa al-Bida` (p. 158-159),

► and al-Shawkânî, al-Qawl al-Mufîd fî Adillat al-Ijtihâd wa al-Taqlîd (1347/1929 ed. p. 36). `Umar's report is narrated by Mâlik in al-Muwat.t.a' and al-Bukhârî in his S.ah.îh

This shows that Imam shafi (rah) never interpreted `Umar's words a ijhtihad or any thing the way the modern muslims over-interpreters (mu`attila) do.

Imam Dhahabi (Rah) writes:

المحدثات من الأمور ضربان ما احدث يخالف كتابا او سنة او اثرا او اجماعا فهذه البدعة ضلالة وما احدث من الخير لا خلاف فيه لواحد من هذا فهذه محدثة غير مذمومة قد قال عمر في قيام رمضان نعمت البدعة

Innovations are of two types, The first consist of those new matters which are in opposition of Quran, Sunnah, Athaar, or Ijma of Ummah, these will be Bidat al Dhalalah (evil innovations). The second type consists of those new matters which are performed for the good, these will not be disliked, This is why Umar (RA) said at Qiyaam of Tarawih: What an excellent Bidah this is

[Imam Dhahabi in As Siyar al Alam an Nabula, Volume 10, Page No. 70]

Mullah Ali Qari (Rah) the great Hanafi Faqih writes:

قال الشيخ عز الدين بن عبد السلام في آخر كتاب القواعد البدعة إما واجبة كتعلم النحو لفهم كلام الله ورسوله وكتدوين أصول الفقه والكلام في الجرح والتعديل وإما محرمة كمذهب الجبرية والقدرية والمرجئة والمجسمة والرد على هؤلاء من البدع الواجبة لأن حفظ الشريعة من هذه البدع فرض كفاية وإما مندوبة لإحداث الربط والمدارس وكل إحسان لم يعهد في الصدر الأول وكالتراويح أي بالجماعة العامة والكلام في دقائق الصوفية وإما مكروهة كزخرفة المساجد وتزويق المصاحف يعني عند الشافعية وأما

عند الحنفية فمباح وأما مباحة كالمصافحة عقيب الصبح والعصر أي عند الشافعية أيضا وإلا فعند الحنفية مكروه والتوسع في لذائذ المآكل والمشرب والمسكن وتوسيع الأكمام

Sheikh Izz ud din bin Abdus Salam (Rahimuhullah) at the end of his book Al-Qawaid explains Bidah as: The study of the disciplines of Arabic that are necessary to understand the Qur'an and sunnah (such as grammar, word declension, and lexicography), to derive Usool of Fiqh,

The knowledge of Jirah wa Tadil (i.e. hadith classification to distinguish between correct and batil ahadith) are all Bidat al Wajiba (i.e. necessary new innovations), The Bidat al Mahrima include invention of new madhahib such as Jabriyah, Mujasmiyah..

....all these would be refuted through Bidat al Wajiba because it is Fard al Kifayah to defend shariah from such bidahs. On the other hand construction of universities and all other good deeds in Faruh which were not present in initial stages of Islam such as Tarawih in Jamaat, delicate points in Tassawuf will be Bidat al Mandub (i.e. allowed). The Shafi'is consider embellishing of mosques and Quran to be Bidat al Makruh (i.e. disliked), whereas Ahnaaf consider it Mubah (i.e. allowed), on the other hand Shafi'is consider shaking of hands after Fajr and Asr to be Mubah (i.e. allowed) whereas Ahnaaf consider it disliked, similarly making delicious foods and drinks, making houses spacious (are all included in allowed Bidahs) [Mullah Ali Qari in **Mirqat al Mifatih Sharah Mishkaat al Misabih Volume 1, Page No. 216**]

Imam Ibn Hajar Hayathami [rah] said

وفي الحديث "كل بدعة ضلالة وكل ضلالة في النار", وهو محمول على المحرمة لا غي

□

Translation: That which is narrated in Hadith that All innovations are evil and all evil are in hell fire, **This hadith will be applied for Bidat al Muhrima (i.e. evil innovations only) not others.** [Al Haytami in Fatawa al Hadithiyyah, Page No. 203].

Imam Nawawi (rah) said:

البدعة في الشرع هي احداث مالم يكن في عهد رسول الله صلي الله عليه وآله وسلم وهي منقسمة الي حسنة و قبيحة وقال الشيخ الامام المجمع علي امامته و جلالته و تمكنه في انواع العلوم و براعته ابو محمد عبدالعزيز بن عبدالسلام في آخر البدعة منقسمة إلي واجبة و محرمة و مندوبة و مكروهة و مباحة قال والطريق في ذلك أن تعرض البدعة “كتاب القواعد” علي قواعد الشريعة فان دخلت في قواعد الايجاب فهي واجبة و إن دخلت في قواعد التحريم فهي محرمة و إن دخلت في

قواعد المندوب فهي مندوبه و ان دخلت في قواعد المكروه فهي مكروهة و ان دخلت في قواعد المباح فهي مباحة

Translation: "al-Bid`ah in the Law is the innovating of what did not exist in the time of the Messenger of Allah and is divided into "Excellent" and "bad" (wahya munqasimatun ila hasana wa qabiha). The Shaykh, the Imam on whose foremost leadership, greatness, standing, and brilliance in all kinds of Islamic sciences there is consensus, Abû Muh.ammad `Abd al-`Aziz ibn `Abd al-Salam - Allah have mercy on him and be well-pleased with him! - said toward the end of his book, al-Qawa`id : "Innovation is divided into 'obligatory' (wajibah), 'forbidden's (muharrama), 'recommended's (manduba), 'offensive's (makuiha), and 'indifferent's (mubaha). The way [to discriminate] in this is that the innovation be examined in the light of the regulations of the Law (qawa`id al-shar`a).

If it falls under the regulations of obligatoriness (ijab) then it is obligatory; under the regulations of prohibitiveness (tahrum) then it is prohibited; recommendability, then recommended; offensiveness, then offensive; indifference, then indifferent."

[al-Nawawi, Tahdhib al-Asma' wal-Lughat Volume 003, Page No. 22]

Imam Ibn al-athir al-Jazari's Identical Definition

البدعة بدعتان : بدعة هدي، و بدعة ضلال، فما كان في خلاف ما أمر الله به ورسوله صلي الله عليه وآله وسلم فهو في حيز الذم والإنكار، وما كان واقعا تحت عموم ما ندب الله إليه و حضّ عليه الله أو رسوله فهو في حيز المدح، وما لم يكن له مثال موجود كنوع من الجود والسخاء و فعل المعروف فهو من الأفعال المحمودة، ولا يجوز أن يكون ذلك في خلاف ما ورد الشرع به؛ لأن النبي صلي الله عليه وآله وسلم قد جعل له في ذلك ثوابا فقال من سنّ سنة حسنة كان له أجرها وأجر من عمل بها وقال في ضده ومن سنّ سنة سيئة كان عليه وزرها ووزر من عمل بها(1) وذلك إذا كان في خلاف ما أمر الله به ورسوله صلي الله عليه وآله وسلم

Translation: "Bida'h is two kinds: the bida'h of guidance and the bid`a of misguidance (bid`atu huda wa-bid`atu dalala). Whatever contravenes the command of Allah and His Messenger : that is within the sphere of blame and condemnation. And whatever enters into the generality of what Allah or His Prophet commended or stressed: that is within the sphere of praise.

Whatever has no precedent such as extreme generosity or goodness - such are among the praiseworthy acts. It is impermissible that such be deemed to contravene the Law because the Prophet has stipulated that such would carry reward when **he said: "Whoever institutes a good practice in Islam (man sanna fil-islami sunnatan hasana) has its reward and the reward of all those who practice it."** And he said, conversely, "whoever institutes a bad practice in Islâm (waman sanna fil-islami sunnatan sayyi'atan) bears its onus and the onus of all those who practice it."

► Ibn al-Athîr said in his masterpiece, al-Nihâya fî Gharîb al-H.âdîth wal-Athar

Anything which contradicts the principles of Shariah is Bidat al Dhalalah (innovation of misguidance), whereas any new good thing which has asal in Quran and Sunnah is called Bidat al Hasanah (praiseworthy innovation)

,

The detailed explanation of Bidah

Plus It was proven that Prophet (Peace be upon him) himself accepted new innovations, therefore our beloved Prophet could never contradict and this decisively proves that every new innovation cannot be declared as bad and they have to be first checked in **"light of Principles"** If we do not understand this usool then even Prophet (salallahu alaihi wasalam) could be Naudhobillah accused, above all Islam is a perfectly logical faith and our Final Prophet could never do something which he himself contradicted to (Naudhobillah)

The explanation in Lisan ul Arab!

All should read this following explanation carefully because we are going to present the translation of passage regarding Bidah from Imam Ibn Manzur's Lisan ul Arab (work on lexicography), the passage is not to be exploited by anyone nor misused, It has one of the most wonderful and clearest definition of Bidah and that too in detail once and for all

Imam Ibn Munzur(rah) the author of Lisan ul Arab the outstanding book on Lughat, he writes

Bidat comes from the word Hadath i.e. (any) new thing which comes forward after the completion of Deen. Umar ibn ul Khattab (ra) said about Salaat of Tarawih: What an **"EXCELLENT BIDAHAH"** this is [Refer to Sahih Bukhari, Hadith No.2010]. Bidah consists of **"TWO TYPES WHICH ARE BIDAT AL HASANAH AND BIDAT AS-SAIYA"** anything which is against the orders of Allah (and Prophet) then It is prohibited

whereas anything which comes under general permissible things which have been recommended by Allah and his Apostle (Peace be upon him) then to do it is Fair.

The new matters which do not have previous examples such as different types of charities and other such good deeds are permitted provided they are not “Against principles of shariah” The Prophet (Peace be upon him) has given glad tiding upon such good deeds (in general), The Prophet (salallaho alaihi wasalam) said: He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, and contrary to this he said: And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) **“BUT THIS WILL ONLY HAPPEN IF THE DEED IS AGAINST THE AHKAAM OF ALLAH AND HIS APOSTLE”** And that which Umar (ra) said: **“This is an excellent bidah”** then it also comes in the category of above because when Taraiwh is amongst good deeds (itself) then It will be included in Praiseworthy deeds, and this is why Umar (ra) “CALLED IT BIDAHA AND PRAISED IT”, secondly our Prophet (Peace be upon him) did not teach us the way of Tarawih (himself), he prayed Tarawih for few nights but then “LEFT IT AND NOR DID HE ORDER TO GATHER PEOPLE FOR IT AND NOR WAS IT PRACTISED DURING THE TIME OF ABU BAKR, ONLY UMAR (RA) MADE ARRANGMENT OF GATHERING PEOPLE AND MADE PROPER WAY OF IT AND THIS IS WHY HE PRECISELY CALLED IT BIDAHA” whereas in reality it will be called Sunnah because the Prophet (Peace be upon him) said: Hold fast onto my way and the way of 4 rightly guided caliphs [Refer to Sunnan Abu Dawud Hadith # 4607]

Just like it the hadith which states: Every new matter is Bidah (and every bidah is misguidance) then “THAT IS ALSO ATTRIBUTED ONLY TO THOSE THINGS WHICH GO AGAINST THE PRINCIPLES OF SHARIAH, WHEREAS THOSE WHICH ARE IN CONFORMITY OF SUNNAH WILL NOT BE CALLED BIDAHA”

End Quote- Reference:

[Lisaan ul Arab, Volume No. 2, Pages 37-38, Published by Dar us Sadir, Beirut, Lebanon]

Sheikh Izz ud din bin Abdus Salam (Rah)

قال الشيخ عز الدين بن عبد السلام في آخر كتاب القواعد البدعة إما واجبة كتعلم النحو لفهم كلام الله ورسوله وكتدوين أصول الفقه والكلام في الجرح والتعديل وإما محرمة كمذهب الجبرية والقدرية والمرجئة والمجسمة والرد على هؤلاء من البدع الواجبة لأن حفظ الشريعة من هذه البدع فرض كفاية وإما مندوبة كإحداث الربط والمدارس وكل إحسان لم يعهد في الصدر الأول وكالتراويج أي بالجماعة العامة والكلام في دقائق الصوفية وإما مكروهة كزخرفة المساجد وتزويق المصاحف يعني عند الشافعية وأما عند الحنفية فمباح وأما مباحة كالمصافحة عقيب الصبح والعصر أي عند الشافعية أيضا وإلا فعند الحنفية مكروه والتوسع في لذائذ المآكل والمشرب والمسكن وتوسيع الأكمات

Translation: Sheikh Izz ud din bin Abdus Salam (Rahimuhullah) at the end of his book Al-Qawaid explains Bidah as: The study of the disciplines of Arabic that are necessary to understand the Qur'an and sunnah (such as grammar, word declension, and lexicography), to derive Usool of Fiqh, The knowledge of Jirah wa Tadil (i.e. hadith classification to distinguish between correct and batil ahadith) are all Bidat al Wajiba (i.e. necessary new innovations). The Bidat al Muhrima (Haram) include invention of new sects such as Jabriyah, Qadriyah, Murjiyah and Mujasmiyah, all these would be refuted through Bidat al Wajiba because it is Fard al Kifayah to defend shariah from such bidahs. On the other hand construction of universities and all other good deeds in Faruh which were not present in initial stages of Islam such as Tarawih in Jamaat, delicate points in Tassawuf will be Bidat al Mundub (i.e. allowed). The Shafi'is consider embellishing of mosques and Quran to be Bidat al Makruh (i.e. disliked), whereas Ahnaaf consider it Mubah (i.e. allowed), on the other hand Shafi'is consider shaking of hands after Fajr and Asr to be Mubah (i.e. allowed) whereas Ahnaaf consider it disliked, similarly making delicious foods and drinks, making houses spacious (are all included in allowed Bidahs)

[Mullah Ali Qari in Mirqat al Mafatih Sharah Mishkaat al Misabih Volume 1, Page No. 216]

**Examples from Classic scholars
muhadiseen
who believe in Good biddah**

Almost all the aa'ima and muhadasin have supported the division of bid'at into its types (some have divided it even in more than two types). A selective list (in chronological order of their year of death) follows here.

- ▶ Imam Muhammad Bin Idrees Bin Abbas **Ash-Shafai** (204 H)
- ▶ Imam Abu Abdullah Muhammad Bin Ahmad **Al-Qurtabi** (380 H)
- ▶ Imam Ali Bin Ahmad **Ibn Hazm Al-Undalasi** (456 H)
- ▶ Imam Abu Bakar Ahmad Bin Hussain **Al-Bahaqi** (458 H)
- ▶ Imam Abu Hamid Muhammad Bin Muhammad **Al-Ghazali** (505 H)
- ▶ Imam Abu Zakariya Muhai-ud-Din Bin **Sharf An-Novavi** (676 H)
- ▶ Imam Hafiz Imad-ud-Din Abu-ul-Fida Ismail **Ibn-e-Kasir** (774 H)
- ▶ Imam Abu Ishaq Ibrahim Bin Musa **Ash-Shay'tabi** (790 H)
- ▶ Imam Abd-ur-Rehman Bin Shahab-ud-Din **Ibn Rajab Al-Hanbli** (795 H)

- ▶ Imam Abu-ul-Fazal Ahmad Bin Ali Bin Muhammad **Ibn-e-Hajar Asqlani** (852 H)
- ▶ Imam Jalal-ud-Din Abdur-Rehman Bin Abu Bakar **As-Suoti**(911 H)
- ▶ Imam Abu-ul-Abbas Ahmad Bin Muhammad Shahab-ud-Din **Al-Qustlani** (923 H)
- ▶ Imam Ahmad Shahab-ud-Din **Ibn-e-Hajar Al-Mecc Al-Haismi** (974 H)
- ▶ Imam Mulla Ali Bin Sultan Muhammad **Mulla Al-Qari** (1014 H)
- ▶ Sheikh **Abdul Haq Muhadis Dehvi** (1052 H)
- ▶ Sheikh Muhammad Bin Ali Bin Muhammad **Ash-Shokani** (1255 H)
- ▶ Allama Shahab-ud-Din **Syed Mahmood Aa'losi** (1270 H)
- ▶ Nawab Sadiq Hassan Khan Bhopali (1307 H)
- ▶ Molana Shabir Ahmad Usmani (1369 H)
- ▶ Ash-Sheikh Muhammad Bin Alvi **Al-Maliki Al-Mecc** (1425 H)

and many more,

PRoof of evil biddah from Salafs ,Muhadiseen,Classical scholars of Islam

Imam Malik (D.179H) said:

"He who innovates a bid'ah in Islam regarding it as something good, has claimed that Muhammad (sallallaahu alayhi wa sallam) has betrayed his trust to deliver the message as Allah says, 'this day have I perfected for you your religion'. And whatsoever was not part of the religion then, is not part of the religion today." (al-I'tisaam)

Imaam Abu Haneefah(Rahimullah)

"stick to the narrations and the way of the salaf, and beware of the newly invented matters for all of it is innovation" [Sawnul Muntaq of as-Suyutee pg.32]

Imaam Bukhaaree (Rahimullah)

"I have met more than a thousand scholars.(then he mentioned the names of the more prominent in each of the lands that he travelled in) and I found that they all agreed on the following points: they all used to prohibit bid'ah -

that which the Prophet and his Companions were not upon, because of the saying of Allaah, 'and hold fast to the rope of Allaah and do not separate''

[Imaam Bukhaaree's article on belief as quoted in Sharh Usul I'tiqaad 1/170. From amongst the scholars he met were: Ahmad bin Hanbal, Abu Ubaid al-Qaasim, ibn Ma'een, ibn Aasim, ibn Abee Shaybah.]

Al-Nawawi (may Allaah have mercy on him)

"This hadeeth is one of the most important basic principles of Islam, and it is one of the most concise and comprehensive sayings of the Prophet (peace and blessings of Allaah be upon him). It clearly states that innovations and newly invented matters will be rejected. The second report adds another idea, which is that some of those who follow the innovations of others may become stubborn when they are presented with the evidence of the first report which says, "Whoever innovates something..." They may say, "I am not innovating anything". But he may in this case be presented with the evidence of the second report, which says, "Whoever does any action..." This clearly shows that all innovated actions will be rejected, whether the one who does them innovates them himself or is following someone else who innovated it... This hadeeth is one that should be learned by heart and used to denounce evil actions and be spread as evidence so that all people may use it." (Sharh Muslim, 12/16).

Many many more examples where Bad bidah is criticized and that which is according to principles of Quran and hadith is admired.

2.1 TYPES OF BID'AT AND THEIR STATUS IN THE SHARI'AH

We have seen that Bid'at is of two kinds, viz. Bid'at Hasana (appreciable innovation) and Bid'at Sai'yya (offensive innovation).

Bid'at Hasana is divided in three categories:

1. **Bid'at Ja'iz (permissable)**
2. **Bid'at Mustahab (appreciable)**

3. Bid'at Wajib (essential)

Bid'at Sai'yya is categorised in two:

1. Bid'at Makruh (abominable)
2. Bid'at Haraam (prohibited)

2.2 DEFINITION OF THE CATEGORIES OF BID'AT AND THEIR CHARACTERISTICS

We have seen that a Bid'at which does not contradict with the Holy Quran and Sunnah is Bid'at Hasana and that which contradicts with the Holy Quran and Sunnah or leads to an annihilation of a Sunnah is Bid'at Sai'yya.

Bid'at is divided into five categories and the characteristics of each is given below.

A. BID'AT JA'IZ :

is that action which the Shari'at prohibited and which is done without expecting any reward or punishment for it. For example, partaking in a variety of delicious dishes or wearing nice and attractive clothing, etc.

B. BID'AT MUSTAHAB :

is that act which is done with an anticipation for earning reward, for example to pray the Milad-un-Nabi (*sallal laahu alaihi wasallam*) or to pray Fatiha for the souls of deceased Muslims, etc. If is done with the intention of gaining rewards, he will gain reward for it, and if one does not do it, he will not be reprimanded for omitting it. Mirqat Bad-ul I'tisaam says, "*Hazrat Abdullah ibn-e Mas'ood (radi Allahu anhu) has narrated from the Holy Prophet (sallal laahu alaihi wasallam) that, 'What the Muslims consider as good then it is also considered as good by Allah.'* Another Hadith which is Marfu' says, '*My Ummah will not agree upon a thing which is misleading.*'" In the first pages of Miskhat there is a Hadith, "*Verily actions depend upon intentions and a man will get whatever he intends for.*"

The book of Fiqh Darr-e-Mukhtaar (Vol.1) under the chapter of Mustahabs of Ablutions says, "*A Mustahab action is that action which the Holy Prophet (sallal laahu alaihi wasallam) at times did and at times omitted and also that which the Muslims preceding us thought to be good.*"

The book Shami (Vol. 5) under the chapter of Qurbani says, "Verily good intentions change habits into worship." It is also written similarly in the book Mirqat under the chapter of Intentions.

From these Hadiths and quotings from different books of Fiqh we come to know that whatever permissable action done with an intention of anticipating rewards or that which the Muslims consider as reward earning is also considered as rewarding in the Judgement of Allah Ta'ala. Muslims are witnesses of Allah Ta'ala and whatever they witness to be good is good and whatever they witness to be evil is evil.

C. BID'AT WAJIB :

is that new action which has not been prohibited in the Shari'at but to omit it will lead to critical complications in the religion. For example, to put the expressions (I'raab) in the Holy Quran such as Fatha (Zabar), Kasra (Zer) and Dhumma (Pesh), to construct madressas for teaching the Holy Quran and Hadith and to learn and teach the knowledge of nahv (Arabic syntax), etc. are all Bid'at Wajib. Let's take an example of the complication which the Muslims will face if one of these things was to be omitted. Supposing the expressions of the Holy Quran were to be erased, then millions of Muslims who are not familiar with the Arabic syntax (Nahv - the learning of which is also Bid'at Wajib) will not be able to read the Holy Book correctly and will be sinful for reading it incorrectly.

D. BID'AT MAKRUH :

Is that innovation the performing of which will lead to the annihilation of a Sunnah. If a Ghaiyr Mu'akkidah Sunnah is annihilated then it is Makruh Tanzihi and if a Mu'akkidah Sunnah is annihilated then it is Makruh Tahrimi. For example, to pray the Eid Khutba in a language other than Arabic, etc. is Bid'at Makruh Tahrimi.

E. BID'AT HARAAM :

Is that innovation which will lead to the annihilation of a Wajib. For example, the

introductions of beliefs which are in contradiction with the Kitab and Sunnah, such as Qadriyya who believe, that man has got all the power to do whatever he wishes, and Jabriyya, who believe that man has got no power at all and all actions are done under compulsion, whereas the belief of the *Ahle Sunnat Wal Jamaat* is that man has been given option in some things and is under compulsion in some. So to believe as the Qadriyya or the Jabriyya will lead to the annihilation of a Wajib which is Haraam. Many sects have been introduced into Islam after the Holy Prophet (*sallal laahu alaihi wasallam*). Rasulullah (*sallal laahu alaihi wasallam*) said: *"My Ummah will be divided into seventy three sects and all will be in Hell exceptone. That upon which I and my Sahaba are."*